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A translation, in English daily used, of the seventeen letters ...

William Norton

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A TRANSLATION,
IN ENGLISH DAILY USED,
OF THE SEVENTEEN LETTERS FORMING PART OF
THE PESHITO-SYRIAC BOOKS
OF THE NEW COVENANT WRITINGS,
WHICH HAVE BEEN RECEIVED THROUGHOUT THE EAST, FROM THE
BEGINNING, AS WRITTEN IN SYRIAC BY INSPIRATION OF GOD.

A LIKE TRANSLATION OF
THE INSPIRED GREEK TEXT
OF THESE LETTERS,
IN A CORRESPONDING COLUMN ON EACH PAGE.

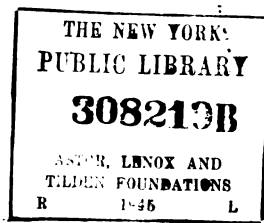
ALSO AN INTRODUCTION,
GIVING A HISTORY OF THE PESHITO-SYRIAC TEXT, TESTIMONIES AS TO
ITS ORIGIN AND VALUE, THE READINGS FOLLOWED IN THE REVISED
VERSION OF 1881 WHICH ARE CONDEMNED, AND THOSE WHICH ARE
SANCTIONED, BY IT, ETC.

BY WILLIAM NORTON,
Of North Devon.

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W. K. BLOOM, 22A, FURNIVAL STREET, HOLBORN.

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P R E F A C E.

PESHITO IS THE NAME GIVEN both to a Syriac Translation from the Hebrew of the books of the Old Covenant, made in the first century ; and also to all but five books, (2 Peter, 2 and 3 John, Jude and Revelation) of the New Covenant, written in the pure Syriac dialect of Edessa, in the time of the apostles.

WHEN the name was first given is not known. Bar Hebræus, a Syrian writer of eminence, who died A.D. 1286, applies the word to both the above works. After naming the opinion of some Syrians, that this Syriac translation of the Old Covenant writings was not made earlier than the days of Thaddeus the apostle, and of Abgar, the king of Edessa, he adds as a fact of unquestionable certainty,—“when also they translated the New Covenant in the same Peshito form.” From what was it translated? Wholly from the Greek, a language foreign to the Jews; or partly from what had been written in the Syriac dialect of Palestine, which differed somewhat from that of Edessa?

THE MEANING OF THE WORD PESHITO, as applied to these works, seems to have been that they were CORRECT. It is used in Heb. i. 8;—“a CORRECT,—a righteous sceptre, is the sceptre of thy kingdom.” It is also used to express FAITHFULNESS, in 2 Cor. i. 12; xi. 3; and Eph. vi. 5. J. D. Michaelis says, “I would translate Peshito, PURE, UNCORRUPTED, ACCURATE, and suppose that the Syrians gave it this title to express their confidence in its FIDELITY.” Bp. Herbert Marsh, another competent judge, has said, “It is probable that the Syrians intended to express by PESHITO, the CORRECT or FAITHFUL version.” (Marsh’s Translation of the Introduction of J. D. Michaelis to the N.T. 1823, vol. ii. pp. 40, 534.)

PAUL MAY HAVE HAD ALL HIS LETTERS WRITTEN IN SYRIAC AS WELL AS IN GREEK. It is proved that very few of the Jews knew much of Greek; yet Paul’s intense desire for the welfare of his countrymen, must have led him to wish to provide means which would make God’s will as fully known to them as to the Gentiles. There were Jews in most, probably in all, the assemblies which he formed. There are words of Peter, addressed to the dispersed Jews, which seem to imply that all Paul’s letters were read by them;

Peter not only says that Paul had written to these Jews, which may perhaps refer to his letter "to the Hebrews," but speaks of "all his letters," as if known to them; and of those persons who "wrested" them, as if they were persons among the Jews themselves, whose conduct others were cautioned not to follow. (2 Pet. iii. 15—17.)

THE TREATMENT OF THE PESHITO BY ALL THE SECTS OF THE EAST, SHOWS THEIR FULL BELIEF OF ITS DIVINE AUTHORITY. They treated it as having quite equal authority with the Greek. They owned no dependence on the Greek, and none of them in the earlier centuries held this in superior esteem. J. Wichelhaus, of Halle, in his work on the N. C. Peshito, 1850, says, "Never, so far as I know, has it been found, in the history of the Nestorians, that their learned men took any care to compare the Syriac text of the N. T. with the Greek text, and to conform it to the Greek." "The Peshito was extolled with the greatest praises. It was deemed to be that which was written in the first times BY APOSTOLIC AUTHORITY. It was called, not only ancient, but SACRED and blessed." (p. 153.) He says that to the Greek text they "paid almost no regard." (p. 187.)

Professor Dr. WESTCOTT is not very favourable to the Peshito; but even he says, "It is worthy of notice that Gregory Bar Hebræus "assumes THE APOSTOLIC ORIGIN OF THE N.T. PESHITO AS CERTAIN." (On the Canon p. 236.) He says also, "The Syriac Christians of Malabar [India] even now claim for it the right to be considered as an EASTERN ORIGINAL of the N. T.....And their tradition is not to a certain extent destitute of all plausibility." (p. 233.) "All the Syrian Christians, whether belonging to the Nestorian, Jacobite, or Roman communion, conspire to hold the Peshito AUTHORITATIVE." "It became in the East THE FIXED AND UNALTERABLE RULE OF SCRIPTURE." (p. 239.)

THE CHARACTER OF THE PESHITO ITSELF IS NOT INCONSISTENT WITH THE SYRIAN BELIEF OF ITS DIVINE ORIGIN. Often, where the Greek is somewhat obscure, it gives a meaning, perfectly consistent with the context, and with the divine teaching elsewhere, which no merely uninspired translator of the Greek would have been likely or able to derive from the Greek itself. Its seeming independence, joined with its general correctness of teaching, impresses the mind with the thought that such correctness cannot have been the work of uninspired minds. When it differs somewhat in expression from the Greek, the meaning is almost always the same. There is no difference between them so great as to make it either impossible or unlikely, that both were written by the dictation of inspired men, who varied their words in the two as they thought best for the different readers of them. J. D. Michaelis, who made the Peshito his special study for many years, says that he had never found anything in it which displayed either "weakness" or

"ignorance;" and that it had a claim to "profound veneration." (Intro. vol. ii. p. 41.) Dr. Stiles, President of Yale College in America, said that with him it was "of the SAME AUTHORITY as the Greek." (Dr. Murdock's Translation, Appendix ii., p. 500.)

The admission of learned men that when difficulties occur in the Greek, A REFERENCE TO THE PESHITO IS ONE OF THE SUREST MEANS OF REMOVING THEM, implies not only its independence of the Greek, but that in many cases it gives the true meaning more clearly than the Greek does. Dr. Jacob Martin, a professor in Wittenberg University, said,—“When any obscurity or difficulty occurs in the Greek, to this [the Peshito] only can we with safety refer. This only, when doubt arises as to the meaning or translation of any passage, can safely and WITHOUT ERROR be consulted. By this only is the Greek text truly illustrated, and rightly understood.” (Intro. to Gutbier's Peshito, p. 26.) J. D. Michaelis said that he “could consult no version with so much confidence in cases of difficulty and doubt”; and knew of “none which is so free from error.” (Intro. vol. ii. p. 41.) It is difficult to account for this, upon the mere conjecture of some (in opposition to Syrian testimony) that the Peshito is merely a translation from the Greek by an uninspired mind. It is admitted that the Greek is full of Syriac peculiarities, and some maintain that the Greek text shows such a degree of conformity to the Syriac of the Peshito, in things which are at variance with Greek usage, that much of the text of the Peshito must have been written first. (See Dr. Murdock's Ap. ii., p. 500.) The Syriac has certainly the appearance of being, in some places, the more independent of the two.

SIX EDITIONS OF THE PESHITO HAVE BEEN COMPARED IN MAKING THIS TRANSLATION. Many of their slight differences have been mentioned at the foot of the page. When a passage in Greek has different readings, and the better Greek manuscripts have a reading which agrees either with the whole, or the more trustworthy of these six editions of the Peshito, that reading has in general been followed in translating the Greek text, and a reference has often been made to it in a note. Such changes rest on a firm foundation.

I. The Edition of the N. C. Peshito in WALTON'S POLYGLOT, large folio, 1653-7, vol. v. The first edition of the N. C. Peshito ever printed, was published at the cost of the Emperor of Austria, in 1555. It was hailed with great joy by the learned; nor is there any reason why it should be less esteemed now. Neither in that nor other editions were the Syriac words fully supplied with signs of the vowel sounds placed above or below the consonants, till the Peshito was printed in Le Jay's Paris Polyglot, 1628-45, under the care of Gabriel Sionita. Walton followed chiefly this Paris edition. He printed a Latin translation at the side of the Syriac.

2. The edition printed at Hamburg by Prof. GUTBIER in 1664 12mo, with a Lexicon of the Syriac words in the Peshito, 1667,

with various readings etc.; designed chiefly to aid students, and well fitted to do so. He could not find anyone willing to undertake the care and cost of this edition. But so highly did he esteem the Peshito, that he resolved to bear the cost himself. He bought type and a press, and had the work printed under his own eye, in his own house. Hug says that Gutbier's edition surpassed all preceding ones "in point of utility." (Hug's Int. to N. T. by Fosdick p. 214.)

3. The edition printed at Rome by the Propaganda, for the ROMANIST MARONITES of Syria, folio, 1703. It seems to be a faithful impression of what was considered by the Maronites of that time to be the best text of the Peshito as used by the Maronites themselves.

4. The edition of LEUSDEN AND SCHAAF, quarto, Leyden, Holland, 1717. Also the earlier edition of 1709, but this has been little used. These editions have a close Latin translation, which, on the whole is also very correct. It has also a list of various readings occurring in THIRTEEN PREVIOUS EDITIONS; which list goes far to supply the place of those editions which the writer does not possess. He has also Schaaf's most valuable Concordance Lexicon of the N. C. Peshito, 4to., 1717; which shows where the Syriac words in all their varied forms occur in the N. C. This has been of great use.

5. The edition edited by PROF. LEE, for the British and Foreign Bible Society, and printed in type of great clearness and beauty, 4to., 1816. One of the peculiarities of this edition is that it is founded in part on some very ancient manuscripts brought by Dr. Claudius Buchanan from the Christians on the Malabar coast of India, where, as it seems certain, professed Christians have existed from the time of the apostles. Hug remarks that all the manuscripts of the Peshito, except those of the Jacobites, have in Acts xx. 28, "the assembly of the Anointed," instead of that "of God;" and as Dr. Lee has put in his text the Jacobite reading "of God," Hug concludes that Dr. Lee followed in part Jacobite manuscripts. But in 1 Cor. v. 8, Dr. Lee has put in his text "leavened bread" where only the Nestorian copies have "leavened," others "unleavened" bread. From this, Hug infers that Dr. Lee followed in part Nestorian copies. It is difficult, therefore, to tell on what rules he acted. But in other cases of slight difference, the readings which he adopted are often like the Nestorian readings of Coordistan, which implies that the copies he most relied on were of Nestorian origin.

6. The New York reprint in 1878, of the edition of the Peshito which was first printed at OOROOMIA, in Persia, on the borders of Coordistan, by missionaries of the American Board of Foreign Missions, in 1852. In the five preceding editions the form of the alphabetical letters, and the kind of vowel points, are those in use among the Jacobites; but in this edition of 1878, the letters and

vowel points are those which are distinctively Nestorian. This is in itself proof that the work is founded on the Nestorian manuscripts of Coordistan, where also the gospel was made known in the time of the apostles. It has in 1 Cor. v. 8, the Nestorian peculiarity of "leavened" for "unleavened" bread. The Rev. D. T. Stoddard, another of the missionaries of the same Board, in his *Grammar of Modern Syriac*, London, 1855, gives a list of the various publications of these missionaries both in ancient and in modern Syriac; and when speaking of the difference between some "ancient Syriac words," as written by the Jacobites, and as found in "the Syriac of OLD NESTORIAN BOOKS," he says, "The latter are of course THE STANDARD WITH US." It is evident, therefore, that this edition of 1878, is a copy of what these missionaries deemed to be the purest and best of the "old Nestorian" manuscripts of Coordistan.

When the readings of these six editions differ, it sometimes happens that Walton, Gutbier, and Schaaf are agreed on one side, against the editions of the Maronites, Lee, and Ooroomia, in agreement, on the other. In these cases the three latter, are often in agreement with the better Greek manuscripts, and seem to be more correct than the other three. When all these editions, and the better Greek manuscripts agree, we have reason to rely on what they agree in as a true copy of the autographs of the apostles.

TWO ENGLISH TRANSLATIONS OF THE PESHITO, have been frequently referred to, and though they are not well fitted for general circulation, they have been of much use. The one is by Dr. J. W. Etheridge, London, 1849; the other by Dr. James Murdock, of America, New York, 1851.

THE USE OF FAMILIAR ENGLISH WORDS in these translations will make the meaning of many passages much more clear to those who have no knowledge of Latin and Greek, nor of the native meaning of words derived from them which are not in common use. The substitution of "trust" for "believe" in many passages relating to salvation expresses clearly the true meaning, where it is of the utmost importance.

DEVOUT THANKSGIVING AND ABOUNDING PRAISE are rendered to Almighty God, through the Anointed, for his great goodness in giving to the writer possession of the above works, and in enabling him by daily favours to pursue this important work thus far.

December, 1889.

WM. NORTON.

THE LETTER OF PAUL

To the Beloved of God at Rome.



The Peshito-Syriac Text.

ROMANS I. 1-13.

THE LETTER TO THE ROMANS OF
PAUL, THE CHIEF MESSENGER.

I. 1. Paul, a servant of Jesus the Anointed, having been called, who is also a chief messenger, and has been set apart to tell the good message of God, 2, which aforetime he promised, by means of his prophets, in the holy writings; 3, about his Son, who was born in respect of the flesh, of the seed [the offspring] of the house of David; 4, and was made known [to be] the Son of God by power, and by the Spirit of Holiness; who rose from the house of the dead,—Jesus, the Anointed, our Lord: 5, through whom we have received gracious favour, and the office of chief messenger among all the Gentiles, that so they may obey [the command] to trust in his name; 6, and ye also are of them, the called by Jesus the Anointed:—

7. To all those who in Rome are beloved by God, who have been called, and made holy.

Peace and gracious favour be with you from God our Father, and from our Lord Jesus the Anointed.

8. First, I give thanks to my God through Jesus the Anointed, on account of you all, because your trust has been heard of in all the world. 9. For God whom I serve in spirit, in telling the good message of his Son, bears me witness that without ceasing I remember you at all times in my prayers. 10. And I beg the favour that possibly now a way may be opened, by the will of God, for me to come to you. 11. Because I greatly desire to see you, and give you a gift of the Spirit, that by it ye may be made firm; 12, and that we unitedly may be comforted by trust which is yours and mine.

13. And I wish you to know, my brothers, that I have many times wished

The Received Greek Text.

ROMANS I. 1-13.

THE LETTER TO THE ROMANS OF
PAUL, THE CHIEF MESSENGER.

I. 1. Paul, a bond-servant of Jesus the Anointed, called, a chief messenger, having been set apart to tell the good message of God, 2, which he fore-promised by means of his prophets, in the holy writings, 3, about his Son; who was born of the seed [the offspring] of David, in respect of the flesh, 4, who was proved to be the Son of God by power, in respect of the Spirit of Holiness, by means of resurrection from among the dead,—Jesus, the Anointed, our Lord: 5, through whom we received gracious favour and the office of chief messenger, for the obedience of trust, among all the Gentiles, on behalf of his name; 6, among whom are ye also, the called by Jesus the Anointed:—

7. To all who in Rome are beloved by God, the called, the holy:—

Gracious favour [be] to you, and peace, from God our Father, and the Lord Jesus the Anointed.

8. First, I thank my God through Jesus the Anointed on account of you all, because your trust is spoken of in the whole world. 9. For God, whom I serve in my spirit, in telling the good message of His Son, is my witness how unceasingly I make mention of you, always intreating in my prayers, 10, that possibly now at length I may, by the will of God, be well sped to come to you. 11. For I long to see you, that I may impart to you a spiritual gift of favour, that ye may be made firm; 12, and this is, that we unitedly may be comforted by you by means of that trust one in another which is both yours and mine.

13. And I do not wish you to be ignorant, [my] brothers, that I have often purpose

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The Peshito-Syriac Text.

ROMANS I. 13-27.

to come to you, (and yet have been prevented till now,) that I might have some fruit among you also, as well as among the rest of the Gentiles; 14, the Greeks and the Barbarians, the wise and the foolish; for to every man I am bound to make proclamation. 15. And so I earnestly desire to address you also who are in Rome.

16. For I am not ashamed of the good message, because it is the power of God for the life [-bliss] of all who trust in it; whether [they be] of the Jews first, or whether of the Syrians. 17. For the righteousness [which is that] of God is revealed in it [to be] by means of trust, for [continued] trust; as it is written,—He who is righteous shall have life-[bliss] by means of trust.

18. For the anger of God is to be revealed from heaven against all the wickedness and impiety of the sons of men; of those who hold the truth [living] in wickedness. 19. Because the knowledge of God is revealed within them; for God has revealed it in them. 20. For the hidden things of God have been seen by the understanding, from the foundations of the world, in the things he has created; even his eternal power and God-head; that [men] might be without excuse. 21. Because they knew God, and yet did not glorify him as God, nor give him thanks. But became empty in their thoughts, and their senseless heart was darkened. 22. So, while thinking in themselves that they were wise, they became fools; 23, and changed the glory of God who cannot perish, into the likeness of an image of perishing man; and into the likeness of a bird, and of four-footed [beasts], and of the creeping things of the earth.

24. For this reason, God gave them up to the unclean desires of their heart, to render infamous their bodies amongst themselves; 25, them who changed the truth of God into a lie, and feared and served things created more than their Creator, to whom be praises and blessings for ever and ever; amen.

26. For this reason, God gave them up to infamous passions. For their females changed the use [which is that] of their nature, and were used for what is against nature. 27. And so also their males left the natural use of females, and lusted

The Greek Text.

ROMANS I. 13-27.

to come to you (and yet have been prevented till now) that I might have some fruit among you also, as well as among the rest of the Gentiles. 14. For I owe [service] both to Greeks and to Barbarians, both to the wise, and to the foolish; 15, so, as to myself, I am eager to tell the good message to you also who are in Rome.

16. For I am not ashamed of the good message of the Anointed, for it is the power of God for salvation to everyone who trusts; to the Jew first, and also to the Greek. 17. For the righteousness [which is that] of God, is revealed by it [to be] by means of trust for [continued] trust; as it is written,—But he who is righteous shall live by means of trust.

18. For the anger of God is to be revealed from heaven against all ungodliness and unrighteousness of men, of those who hold the truth in unrighteousness. 19. Because that which can be known of God is manifest within them; for God has made it manifest to them. 20. For what things of him are invisible, have been clearly seen from the creation of the world, being understood by his works; even his eternal power and God-head; that they might be without excuse. 21. Because, though they knew God, they did not glorify him as God, nor give [him] thanks; but became empty in their reasonings, and their senseless heart was darkened. 22. While saying that they were wise, they became fools; 23, and changed the glory of the imperishable God into the likeness of an image of perishable man, and of birds, and of four-footed [beasts], and of creeping things.

24. Therefore God gave them up also to uncleanness in the desires of their hearts, to their bodies being dishonoured among themselves. 25, [them] who changed the truth of God into their lie, and worshipped and served what is created more than the Creator, who is blessed for ever; amen.

26. For this reason God gave them up to infamous passions. For their females changed their natural use to that which is against nature; 27, and in like manner also their males left the natural use of the female, and burned in their lust,

The Peshito-Syriac Text.

ROMANS I. 27-32. II. 1-8.

With desire one toward another, and male with male, did what is shameful, and received in themselves, for their wanderings, the retribution which was just. 28. So, as they did not will in themselves to know God, God gave them up to knowledge which is emptiness; to the doing of what ought not [to be done]; 29, to the being full of all injustice, and fornication, and bitter provocation, and malice, and covetousness, and envy, and murder, and strife, and craftiness, and evil devices; to muttering [harm] also, 30, and accusing falsely; to be haters of God, revilers, proud, vain-glorious, inventors of evil things; 31, without understanding, disobedient to parents; covenant-breakers, in whom there is no love, no peacefulness, no compassion; 32, who, though they know the sentence of God, that those who do such things are worthy of death, not only do them, but also are companions of those who do them.

II. 1. For this reason, thou hast no excuse, O man, who condemnest thy neighbour; for in condemning thy neighbour, thou condemnest thyself; for thou who condemnest [him], art also thyself in the habit of doing these things.

2. And we know that the sentence of God is truly just respecting those who are in the habit of doing these things.

3. What thinkest thou then, O man, thou who art condemning those who are in the habit of doing these things, whilst thou also art in the habit of doing them? [Thinkest thou] that thou wilt escape the sentence of God? 4. Or dost thou grow daring on account of the riches of his kindness, and because of his long forbearance, and the [wide] space he gives thee? and knowest not that the kindness of God is urging thee to come to repentance? 5. Dost thou, nevertheless, because of the hardness of thy unrepenting heart, lay up for thyself a store of anger for the day of anger, and the revealing of the righteous sentence of God? 6, who is to return to everyone what is according to his works? 7. To those who, with patient perseverance in good works, seek glory, and honour, and what cannot perish, he is to give life-[bliss] which is for ever. 8. But to those who rebel and obey not the truth, but obey wickedness, he will

The Greek Text.

ROMANS I. 27-32. II. 1-10.

one toward another, males with males working what is disgraceful, and receiving back in themselves the retribution for their wandering which was due. 28. And as they did not think it worth while to keep God in their knowledge, God gave them up to a worthless mind, to do things which are unbecoming; 29, being filled with all injustice, with fornication, ill will, covetousness, malice; full of envy, murder, strife, crafty deceit, evil design; whisperers [of mischief], 30, slanderers, haters of God, revilers, proud, boastful, inventors of evil things; disobedient to parents; 31, without understanding, covenant-breakers, without natural affection, averse to peace, unmerciful; 32, who, though they know the sentence of God, that those who do such things are worthy of death, not only do them, but are on good terms also with those who do them.

II. 1. Therefore thou, O man, whoever thou art who condemnest [another], art without excuse; for in condemning thy neighbour, thou condemnest thyself; for thou who condemnest [him], art doing the same things.

2. And we know that the sentence of God is according to truth, on those who do such things.

3. And dost thou reckon upon this, O man, thou who art condemning those who do such things, and art doing them [thyself], that thou wilt escape the sentence of God? 4. Or despiseest thou the riches of his kindness, and of his forbearance, and of his long-suffering, not knowing that the kindness of God is leading thee to repentance? 5, but dost thou, in accord with thy hardness, and [thy] impenitent heart, treasure up for thyself anger [to be] in the day of anger, and of the revealing of the righteous judgment of God; 6, who will give back to each what is according to his works; 7, to those who, with patient perseverance in well-doing, seek glory and honour, and what cannot perish, eternal life; 8, but to those who resist, and obey not the truth, but obey unrighteousness, indignation and anger; 9, affliction and anguish upon every soul of man who works evil; of the Jew first, and also of the Greek; 10, but glory, and honour,

The Peshito-Syriac Text.

ROMANS II. 9-27.

return anger and hot indignation; 9. affliction and anguish to every man who does evil; to Jews first, to Syrians also; 10, but glory, and honour, and peace, to everyone who does things which are good; to Jews first, to Syrians also. 11. For there is no wrong regard for persons with God. 12. For those who have sinned without the law, will also perish without the law; and those who have sinned under the law, will be judged by the law. 13. For not the hearers of the law are righteous before God, but the doers of the law are to be declared righteous. 14. For if the Gentiles who have not the law, shall do, by means of their nature, [the things] of the law, they, though they have not the law, are a law to themselves. 15. And they show the work of the law written on their heart; and their conscience bears witness to them; their thoughts, meanwhile, condemning or defending one another.

16. [This retribution will be] in the day when God is to judge the secret things of men, according to my good message, by means of Jesus the Anointed.

17. If then thou art called a Jew, and art resting on the law, and gloriest in God, 18, and knowest his will, and discernest the duties which thou art taught by means of the law; 19, and reliest on thyself as a guide of the blind, as a light to those who are in darkness, 20, as an instructor of those who are without understanding, as a teacher of children, as having the true form of the knowledge and the truth which are in the law:—

21. Thou, therefore, who teachest others, teachest thou not thyself? Thou who proclaimest that they must not steal, dost thou steal? 22. Thou who art saying that they must not commit adultery, dost thou commit adultery? Thou who dost detest images, dost thou plunder the holy house? 23. Thou who gloriest in the law, dost thou, by breaking the law, dishonour God? 24. For the name of God, because of you, is evil-spoken of among the Gentiles, as it is written. 25. For circumcision profits if thou shalt keep perfectly the law, but if thou shalt break any part of the law, thy circumcision becomes uncircumcision. 26. If then, uncircumcision shall keep what the law commands, is not uncircumcision to be reckoned circumcision? 27. And

The Greek Text.

ROMANS II. 10-28.

and peace, to everyone who works good, to the Jew first, and also to the Greek. 11. For there is no wrong regard for persons with God; 12, for as many as have sinned without the law, will perish also without the law; and as many as have sinned under the law, will be judged by means of the law. 13. For not the hearers of the law are righteous before God, but the doers of the law shall be declared righteous. 14. For when the Gentiles, who have not the law, do by nature the things of the law, they, though they have not the law, are a law to themselves; 15, and they show the work of the law written in their hearts; their conscience bears witness with [it], and their thoughts reasoning between each other, accuse or defend [them].

16. [This retribution will be] in the day when God will judge the secret things of men, according to my good message, by means of Jesus the Anointed.

17. Suppose thou art by name a Jew, and restest on the law, and gloriest in God, 18, and knowest his will, and approvest things excellent, being instructed by the law; 19, and art confident that thou thyself art a guide of the blind, a light to those in darkness; 20, an instructor of those without understanding, a teacher of children; and that thou hast the real form of the knowledge, and of the truth which are in the law:—

21. Thou, therefore, who teachest another, teachest thou not thyself? Thou who proclaimest that he must not steal, dost thou steal? 22. Thou who art saying that he must not commit adultery, dost thou commit adultery? Thou who dost detest images, dost thou plunder the holy place? 23. Thou who gloriest in the law, by breaking the law dishonourest thou God? 24, for the name of God, because of you, is evil-spoken of among the Gentiles, as it is written. 25. For circumcision does indeed profit, if thou shalt fulfil the law, but if thou be a breaker of the law, thy circumcision becomes uncircumcision. 26. If, therefore, [any one's] uncircumcision shall keep the precepts of the law, shall not his uncircumcision be deemed to be

The Peshito-Syriac Text.

ROMANS II. 27-29. III. 1-17.

would not uncircumcision, which is natural, by keeping perfectly the law, condemn thee, who, with what is written and with circumcision, breakest the law?

28. For he is not a Jew who is so in what is outward; nor is circumcision that which is seen, in the flesh. 29. But he is a Jew who is so in what is hidden, and circumcision is that of the heart; which is in the spirit, and not in what is written; it is that of which the glory is not from men, but from God.

III. 1. What, then, is the advantage of the Jew? or what the profit of circumcision? 2. Much in everything. First, because [the Jews] were intrusted with the words of God. 3. For if some of them did not trust, did they, by not trusting, make trust in God useless? 4. Far from it. For God is true, though every man be false; as it is written,—That thou mayest be [declared] righteous in thy words, and overcome when they judge thee.

5. If then, our wickedness confirms the righteousness of God, what shall we say? Is God wicked who makes his anger come [on men]? I am speaking as man does. 6. Far from it. And if not, how will God condemn the world? 7. For if the truth of God is advanced by my lie, [so as to be] for his glory, why then am I to be condemned as a sinner? 8. Or why should we not say, as some men, who speak evil of us, say we do,—Let us do evil that good may come? Whose condemnation is kept in reserve righteously.

9. What then? Have we [Jews] any superiority? [None.] For we have already decided, as to both Jews and Syrians, that they are all under sin; 10, as it is written,—There is not a righteous person, not even one; 11, there is no one who understands, no one who seeks God; 12, they have all turned aside together, and been rejected; there is no one who does good, not even one; 13, their throats are open sepulchres; their tongues are craftily deceitful; the poison of the asps is under their lips; 14, their mouth is full of cursing and bitterness; 15, their feet are swift to shed blood; 16, oppression and misery are in their paths; 17, and the path of peace they have not known;

The Greek Text.

ROMANS II. 27-29. III. 1-17.

circumcision? 27. And will not the uncircumcision which is natural, by fulfilling the law, condemn thee who, by means of what is written and of circumcision, art a breaker of the law?

28. For he is not a Jew who is so in what is outward; nor is circumcision that which is outward, in the flesh. 29. But he is a Jew who is so in what is hidden, and circumcision is that of the heart, in the spirit, and not in what is written; of whom the praise is not from men, but from God.

III. 1. What, then, is the advantage of the Jew, or what the profit of circumcision? 2. Much in every way. First, because [the Jews] were intrusted with the words of God. 3. For what if some did not trust? Will their want of trust make trust in God useless? 4. Oh, no! But let God be true, though every man be a liar; as it is written,—That thou mayest be declared righteous in thy words, and mayest overcome when thou art judged.

5. But if our unrighteousness commends the righteousness of God, what shall we say? Is God unrighteous who brings on [men] his anger? I speak as man does. 6. Oh, no! For then, how shall God condemn the world? 7. For if God's truth, by my lie, has abounded to the promotion of his glory, why am I, notwithstanding, still to be condemned as a sinner? 8. And why not say, (as it is falsely reported of us, and as some declare that we do say),—Let us do evil that good may come? Whose condemnation is just.

9. What then? Have we [Jews] any superiority? None at all. For we have already charged both Jews and Greeks with being all under sin; 10, as it is written,—There is not a righteous person, not even one; 11, there is no one who understands, there is no one who seeks God; 12, they have all gone aside, they have together become worthless; there is no one who does good; there is not even one. 13. Their throat is an open sepulchre; with their tongues they have craftily deceived; the poison of asps is under their lips; 14, their mouth is full of cursing and bitterness; 15, their feet are swift to shed blood; 16, ruin and misery are in their paths; 17, and the

The Peshito-Syriac Text.

ROMANS III. 18-31. IV. 1-2.

18, the fear of God is not before their eyes.—19. Now we know that what the law says, it says to those who are under the law; that every mouth may be shut, and all the world may be condemned before God. 20. Because by means of the works of the law no flesh shall be declared righteous before him; for by means of the law sin is known,

21. But now the righteousness of God which is without the law, has been revealed; and the law and the prophets bear witness to it. 22. And the righteousness of God, [received] by means of trust in Jesus the Anointed, is for everyone, also upon everyone, who trusts in him; for there is no difference. 23. Because they have all sinned, and fall short of the glory of God; 24, and have to be declared righteous by gracious favour and free gift; and by that setting free by ransom which is by Jesus the Anointed; 25, whom God fore-appointed to be an atonement through trust in his blood, because of our sins, which we before committed, 26, in the space [of time] which God in his forbearance gave us; for the manifestation of his righteousness, at this time; that he might be righteous, and yet might righteously declare him to be righteous who trusts in our Lord Jesus the Anointed.

27. Where then is the glorying? It has been put an end to. By what law? That of works? No, but by the law of trust.

28. We reckon, therefore, that it is by means of trust that a man is declared righteous, and not by the works of the law. 29. For is God [God] of Jews only, and not of Gentiles? Yes, of Gentiles also. 30. Because it is the same God who declares righteous the circumcision by means of trust, and also the uncircumcision by means of the same trust.

31. Do we then put an end to the law by means of trust? Far from it. But we set firm the law.

IV. 1. What then do we say about Abraham, the head of the fathers? That he found [righteousness] by means of the flesh? 2. For if Abraham was declared righteous by means of works, he had

The Greek Text.

ROMANS III. 17-31. IV. 1-2.

path of peace they have not known; 18, there is no fear of God before their eyes.—19. And we know that whatever the law says, it says to those who are under the law; that every mouth may be closed, and the whole world may be under the condemnation of God. 20. Because by the works of the law no flesh shall be declared righteous before him; for by means of the law, is the knowledge of sin.

21. But now, without the law, the righteousness of God has been made manifest; witness to it being borne by the law and the prophets; 22, and the righteousness of God [received] by means of trust in Jesus the Anointed, [is] for all, and upon all those who trust; for there is no difference; 23, for all have sinned, and fall short of the glory of God; 24, they have to be declared righteous, as a free gift, by his gracious favour, through that setting free by ransom which is by Jesus the Anointed; 25, whom God fore-appointed to be an atonement, through trust in his blood; to show his righteousness, because of the passing by, in the forbearance of God, of the sins before committed; 26, to show his righteousness, at the present time; that he might be righteous even when declaring righteous him who trusts in Jesus,

27. Where then is the glorying? It has been shut out. By what kind of law? one of works? No, but by the law of trust.

28. We reckon, therefore, that a man is declared righteous through trust, without the works of the law. 29. Is God [God] of Jews only? Is he not [God] of Gentiles also? Yes, of Gentiles also. 30. Since it is the one same God who will declare righteous the circumcision by means of trust, and the uncircumcision by means of their trust.

31. Do we then abolish the law by means of our trust? Oh, no! but make the law firm.

IV. 1. What then shall we say? that Abraham our father obtained [righteousness] by the flesh? 2. For if Abraham was declared righteous by means of works, he has ground for glorying. But

The Peshito-Syriac Text.

ROMANS IV. 2-17.

ground for glorying; but he had none before God. 3. For what says the [holy] writing?—Abraham trusted in God, and it was reckoned to him with view to righteousness.—4. Now of him who works [for pay] the reward is not reckoned as one of gracious favour, but as what is due to him. 5. But to him who works not [for pay], but only trusts in him who declares sinners righteous, his trust is reckoned with view to righteousness.

6. As David also speaks of the blessedness of the man to whom God reckons righteousness without works, 7, saying, —Blessed are they whose wickedness is forgiven them, and whose sins are covered;—and 8, —Blessed is the man to whom God shall not reckon his sin.—9. This blessedness, therefore, is it on the circumcision, or on the uncircumcision? For we say that to Abraham his trust was reckoned with view to righteousness. 10. How then was it reckoned to him? when in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11. For he received circumcision for a sign and seal of the righteousness which was that of his trust when in uncircumcision; that he might be a father to all those who trust who are of the uncircumcision, that [trust] might be reckoned to them also with view to righteousness; 12, and [might be] a father to the circumcision; not that he is [a father] to those who are of the circumcision only, but is so also to those who complete the steps of the trust of the uncircumcision of our father Abraham.

13. For it was not by means of the law that the promise was made to Abraham and to his seed, that he should be inheritor of the world, but by means of righteousness through his trust. 14. For if those who are of the law were heirs, trust would be useless, and the promise be put an end to. 15. For the law is a worker of anger; for where there is no law, there is also no breaking of law.

16. It is for this reason that [righteousness] is by means of trust, that we might be declared righteous by gracious favour; so that the promise might be sure to all his seed, not to that [seed] only which is of the law, but also to that which is of the trust of Abraham, who is the father of us all; 17, as it is written,—I

The Greek Text.

ROMANS IV. 2-17.

he has none before God. 3. For what says the [holy] writing?—Abraham trusted in God, and it was reckoned to him with view to righteousness.—4. But to him who works [for pay], the reward is not reckoned according to gracious favour, but according to what is due. 5. But to him who works not [for pay], but trusts on him who declares righteous the ungodly, his trust is reckoned with view to righteousness.

6. As David also speaks of the blessedness of the man to whom God reckons righteousness without works,—7, Blessed are they whose lawless deeds have been forgiven, and whose sins have been covered; 8, Blessed is the man to whom the Lord shall not reckon sin.—9. Is this blessedness therefore for the circumcision [only], or for the uncircumcision also? For we say that to Abraham his trust was reckoned with view to righteousness. 10. How then was it reckoned? when he was in circumcision? or in uncircumcision? Not in circumcision, but in uncircumcision. 11. And he received the sign of circumcision, for a seal of the righteousness [which was that] of the trust which he had when in his uncircumcision; that he might be the father of all those who trust, being uncircumcised; that righteousness might be reckoned to them also; 12, and [that he might be] the father of the circumcision, not [as a father] to those only who are of the circumcision, but also to those who walk in the steps of that trust of our father Abraham, which he had when in his uncircumcision.

13. For not by means of the law was the promise [made] to Abraham or to his seed, that he should be inheritor of the world, but by means of righteousness through trust. 14. For if those [who are] of the law were heirs, trust would be made useless, and the promise be abolished. 15. For the law works anger; for where there is no law, there is also no breaking [of it].

16. It is for this reason that [righteousness is] through trust, that it may be by gracious favour; so that the promise may be sure to all the seed; not only to that [seed] which is of the law, but also to that which is of the trust of Abraham, who is the father of us all; 17, [as it is written,—A father of many nations have

The Peshito-Syriac Text.

ROMANS IV. 17-25. V. 1-9.

have made thee a father of a multitude of nations;—before God,—In whom thou hast trusted,—who makes the dead live, and names those things which are not, as if they were. 18. And he who was without hope, trusted in hope, that he would be a father of a multitude of nations, according to what is written,—So shall thy seed be.—19. And he was not weak in his trust, when he considered his body [then] dead, because he was a hundred years old; and the dead womb of Sarah. 20. He did not doubt the promise of God as one without trust, but he was strong in trust, and gave glory to God; 21, and was sure that what God promised him, he was able to fulfil. 22. For this reason it was reckoned to him with view to righteousness.

23. And it was not because of him only that this was written,—His trust was reckoned with view to righteousness; 24, but also because of us; for [trust] is to be reckoned to us also who trust in him who raised up our Lord Jesus the Anointed from the house of the dead; 25, who was delivered up because of our sins, and rose because it was to declare us righteous.

V. 1. Therefore, because we have been declared righteous by means of trust, we shall have peace with God through our Lord Jesus the Anointed; 2, by whom we have been brought near by means of trust, into this gracious favour in which we stand, and are glorying in the hope of the glory of God.

3. And not only so, but we are also glorying in afflictions: for we know that affliction perfects in us patient perseverance; 4, and patient perseverance, the putting to proof; and the putting to proof, hope: 5, and hope makes not ashamed; because the love of God is poured forth upon our hearts by the Spirit of Holiness who has been given to us.

6. If then the Anointed, because of our weakness, has died, at this time, on behalf of the wicked; 7, (for scarcely anyone dies on behalf of the wicked; for on behalf of the good [it is, that] perhaps some one dares to die); 8, in this God shows his love toward us. For if when we were sinners, the Anointed died on our behalf, 9, how much more, for that reason, shall we now be declared right

The Greek Text.

ROMANS IV. 17-25. V. 1-9.

I made thee,—before God, in whom he trusted; who makes the dead to live, and names things which are not as things which are. 18. Who [Abraham] trusted against hope, in hope, that he would become a father of many nations, according to what is written,—So shall thy seed be.—19. And as he was not weak in trust, he regarded not his own body already made dead, (he being about a hundred years old), nor the deadening of Sarah's womb; 20, he was not in doubt about the promise of God from distrust, but was strong in trust, and gave glory to God; 21, and was fully persuaded that what he had promised he was able also to do. 22. Therefore it was also reckoned to him with view to righteousness.

23. And it was not written because of him only that [trust] was reckoned to him; 24, but because of us also, to whom it is to be reckoned;—to us who trust on him who raised up Jesus our Lord from among the dead; 25, who was delivered up because of our transgressions, and was raised [to life] because it was to declare us righteous.

V. 1. Therefore we, having been declared righteous by means of trust, have peace with God through our Lord Jesus the Anointed; 2, through whom we have also received admission, by trusting, into this gracious favour in which we stand, and glory in the hope of the glory of God.

3. Nor [in this] only; but we also glory in our afflictions, knowing that our affliction works out patient perseverance; 4, and patient perseverance, the putting to proof; and our being put to proof, hope; 5, and our hope makes not ashamed, because the love of God has been poured forth into our hearts by means of the Holy Spirit who has been given to us.

6. For while we were still weak, the Anointed, in due time, died on behalf of the ungodly. 7. For scarcely on behalf of a righteous person will anyone die; for it is on behalf of him who is kindly good, that perhaps someone even dares to die. 8. But God commends his own love towards us [by this], that while we were still sinners, the Anointed died on our behalf. 9. Therefore much more, now

The Peshito-Syriac Text.

ROMANS V. 9-21.

eous by his blood, and be delivered by him from anger! 10. For if, when we were enemies, God was reconciled to us by the death of his Son, how much more, for that reason, shall we, through his reconciliation, have life [-bliss] by his life.

11. And not only thus [do we glory], but we shall also glory in God, by means of our Lord Jesus the Anointed, through whom we have now received reconciliation. 12. For [it is] like as sin entered into the world by means of one man; and by means of sin, death; and so death passed to all the sons of men, inasmuch as they all sinned. 13. [For until the law, sin, though it was in the world, was not reckoned sin, because there was no law. 14. Yet death reigned from Adam until Moses, even over those who did not sin by breaking a law, like as Adam did, who was a likeness of him who was to come). 15. But not such as was the transgression, was the gift; for if, because of the transgression of the one person, many died; how much more, for that reason, will the gracious favour of God, and his gift, because of one Son of man, Jesus the Anointed, be abundant among many! 16. And not such as was the sin of the one person, is the gift; for the sentence, which was for one [sin], was to condemnation; but the gift was [the passing] from many sins to righteousness. 17. For if, because of the sin of one person, death reigned, much more shall those who have received the abundance of gracious favour, and of free gift, and of righteousness, reign in life [-bliss], by means of the one person, Jesus the Anointed. 18. Therefore like as, because of the sin of one person, condemnation came to all the sons of men; so, because of the righteousness of one person, shall victory unto life [-bliss] come to all the sons of men. 19. For like as, because of the disobedience of one man, many became sinners, so also, because of the obedience of one, many become righteous.

20. Now the entrance which was given to the law, was that sin might become great; and where sin became great, there gracious favour abounded; 21, that like as sin reigned in death, so might gracious favour reign, by means of righteousness, unto life [-bliss] which is for ever, by means of our Lord Jesus the Anointed.

The Greek Text.

ROMANS V. 9-21.

that we have been declared righteous by his blood, shall we be saved from the anger [of God] by means of him. 10. For if, when we were enemies, we were reconciled to God by means of the death of his Son, much more shall we, having been reconciled, be saved by his life.

11. And we glory, not only [in these things], but also in God, by means of our Lord Jesus the Anointed, through whom we have now received our reconciliation. 12. For this reason, [that it is] like to how sin entered into the world by means of one man, and death by means of sin, and so death passed to all men, because all sinned; 13, [for until the law sin was in the world; but sin is not put to account when there is no law; 14, yet death reigned from Adam until Moses, and over those who did not sin in manner like to the transgression of Adam; who was a likeness of him who was to come.) 15. But not as the transgression, so also is the free gift. For if by the transgression of the one the many died, the gracious favour of God, and the gift which is by the gracious favour of the one man Jesus the Anointed, have much more abounded to the many. 16. And what is given, is not like what was by means of one who sinned. For the sentence was by means of one [transgression] to condemnation; but the free gift [is the passing] from many transgressions to the being declared righteous. 17. For if by the transgression of the one person, death reigned by means of the one, much more shall those who receive the abundance of gracious favour, and of the gift of righteousness, reign in life [-bliss], by means of the one person, Jesus the Anointed. 18. So then, as by means of one transgression, [the sentence came] to all men for condemnation, so also by means of one completed righteousness, [the free gift comes] to all men, for life [-bliss], by declaring them righteous. 19. For like as, by means of the disobedience of the one man, the many were made sinners, so also by means of the obedience of the one, the many shall be made righteous. 20. And the law came in, that transgression might abound; but where sin abounded, gracious favour abounded still more; 21, that like as sin reigned in death, so also might gracious favour reign, by means of righteousness, unto eternal life [-bliss], through Jesus the Anointed, our Lord.

The Peshito-Syriac Text.

ROMANS VI. 1-18.

VI. 1. What therefore shall we say? Shall we continue in sin, that gracious favour may abound? 2. Far from it. For we who died to sin, how shall we live in it again? 3. Or know ye not that we who were immersed into Jesus the Anointed, were immersed into his death? 4. For we were buried with him by means of immersion into death, that like as Jesus the Anointed rose from the house of the dead by the glory of his Father, so we also should walk in new life. 5. For if we were planted together with him in the likeness of his death, so also we shall [have been] in [that of] his resurrection; 6. for we know that our old manhood was crucified together with him, that the body of sin might be abolished, that we might not again serve sin. 7. For he who died [with Christ] was set free from sin. 8. If, therefore, we died together with the Anointed, we shall trust that we shall live together with the Anointed. 9. For we know that the Anointed rose from the house of the dead, and dies no more; and that death has no dominion over him. 10. For in dying he died to sin once, and in living he lives to God. 11. So also ye, reckon yourselves to be dead to sin, and living to God, by our Lord Jesus the Anointed.

12. Therefore sin shall not reign in your dead body, so that ye obey its desires. 13. Also yield not your members, as instruments of wickedness, to sin; but yield yourselves to God, as men who have come to life from among the dead, and let your members be instruments for the righteousness of God. 14. And sin is not to have dominion over you, for ye are not under the law, but under gracious favour.

15. What therefore? Shall we sin, because we are not under the law, but under gracious favour? Far be it [from us.] 16. Know ye not that to whatever ye yield yourselves, to obey it by bond-service, ye are the bond-servants of that which ye obey, whether it be sin, or the obedience of righteousness? 17. But thanks be to God, that though ye were bond-servants of sin, ye obeyed from the heart that kind of teaching to which ye were consigned. 18. And when ye were set free from sin, ye were made bond-

The Greek Text.

ROMANS VI. 1-18.

VI. What then shall we say? Shall we continue in sin, that gracious favour may abound? 2. Oh, no! We who died to sin, how shall we still live in it? 3. Or know ye not that we all who were immersed into Jesus the Anointed, were immersed into his death? 4. We therefore were buried with him by means of immersion into death; that like as the Anointed was raised from among the dead by means of the glory of his Father, so we also should walk in newness of life. 5. For if we have been planted together with [him], in the likeness of his death, so also we shall [have been in the likeness of] his resurrection; 6. knowing this, that our old manhood was crucified together with [him], that the body of sin might be abolished; that we might no longer be bond-servants to sin; 7. for he who died [with Christ], has been declared righteous, [free] from sin; 8. but if we died together with the Anointed, we believe that we shall also live together with him; 9. knowing that the Anointed, having been raised from among the dead, dies no more; death no more has dominion over him. 10. For in dying, he died to sin once for all; but in living, he lives to God. 11. So also ye, reckon yourselves to be dead to sin, but to be living to God, by Jesus the Anointed, our Lord.

12. Therefore let not sin reign in your dead body, so that ye obey it in its desires; 13. neither yield ye your members to sin, as instruments of unrighteousness, but yield yourselves to God, as having come to life from among the dead; and your members to God as instruments of righteousness. 14. For sin shall not have dominion over you; for ye are not under the law, but under gracious favour.

15. What then? Shall we sin, because we are not under the law, but under gracious favour? Oh, no! 16. Know ye not that to whatever ye yield yourselves as bond-servants to obey it, ye are the bond-servants of what ye obey, whether it be of sin ending in death, or of obedience with view to righteousness? 17. But thanks be to God, that though ye were bond-servants of sin, ye obeyed from the heart that kind of teaching, to [the service of] which ye were made over. 18. And having been set free from sin, ye

The Peshito-Syriac Text.

ROMANS VI. 12-23. VII. 1-8.

servants to righteousness. 19. I speak according to what is among men, because of the weakness of your flesh. For like as ye yielded your members to the bond-service of uncleanness and wickedness, so also now yield your members to the bond-service of righteousness and of holiness. 20. For when ye were bond-servants of sin, ye were freemen from righteousness. 21. And what was the fruit ye had then? [It was] that of which to-day ye are ashamed; for its end is death. 22. And now that ye have been set free from [the service] of sin, and have become bond-servants to God, ye have fruits which are holy, and their end is life [-bliss] which is for ever. 23. For the wages of sin is death; but the gift of God is life [-bliss] which is for ever, by our Lord Jesus, the Anointed.

VII. 1. Or, know ye not, my brothers, (for I am speaking to those who know the law), that the law has dominion over a man as long as he lives? 2. Like as a woman is bound by the law to her husband, so long as he lives. But if her husband dies, she is set free from the law relating to her husband. 3. If then, while her husband lives, she should join herself to another man, she would be an adulteress. But if her husband should die, she is free from the law, and is not an adulteress, if she should be [united] to another man. 4. And now, my brothers, ye also died to the law in the body of the Anointed, that ye might be [united] to another,—to him who rose from the house of the dead; that ye might bear fruit to God.

5. For when we were in the flesh, those emotions of sins which were [stirred] by the law, were active in our members to make us bear fruit to death. 6. But now we have been released from the law, and have died to that which held us bound; that we might serve henceforth in the newness of the Spirit, and not in the oldness of the written [law].

7. What therefore do we say? Is the law sin? Far from it. But I should not have learned sin, except by means of the law. For I should not have known covetousness, unless the law had said,—Thou shalt not covet.—8. And by this command, sin found an opportunity, and

The Greek Text.

ROMANS VI. 12-23. VII. 1-8.

were made bond-servants of righteousness. 19. I speak as men do, because of the weakness of your flesh. For like as ye yielded your members to be bond-servants to uncleanness, and to one lawless act with view to another, so now yield your members to be bond-servants to righteousness, with view to holiness. 20. For when ye were bond-servants of sin, ye were freemen from righteousness. 21. What fruit therefore had ye then? [Things] of which ye are now ashamed; for the end of those things is death. 22. But now, having been set free from [the service of] sin, and made bond-servants to God, ye have for your fruit what tends to holiness, and for your end, eternal life. 23. For the wages of sin is death; but the free gift of God is eternal life by the Anointed, Jesus our Lord.

VII. 1. Or are ye ignorant, [my] brothers, (for I speak to those who know the law), that the law has dominion over a man for so long time as he lives? 2. For the woman who has a husband, is bound by the law to her husband while he lives; but if her husband dies, she is released from the law respecting her husband. 3. So then, if, while her husband lives, she should become [united] to another husband, she will be called an adulteress; but if her husband dies, she is free from the law; so that she is not an adulteress, though she become [united] to another husband. 4. And so, my brothers, ye also were made dead to the law by means of the body of the Anointed; so that ye became [united] to another, [that is] to him who was raised from among the dead; that we might bear fruit to God.

5. For when we were in the flesh, the emotions of sins, emotions which were [stirred] by means of the law, were working in our members to bring forth fruit to death. 6. But now we have been released from the law; having died [to that state] in which we were held; so that we serve in the newness of the Spirit, and not in the oldness of the written [law].

7. What then shall we say? Is the law sin? Oh no! But I should not have known sin, except by means of the law. For I should not have known covetousness, unless the law had said,—Thou shalt not covet.—8. And sin took opportunity by means of the command, and

The Peshito-Syriac Text.

ROMANS VII. 8-25. VIII. 1.

perfected in me all covetousness; for without the law sin was dead. 9. And I was alive without the law formerly; but when the command came, sin came to life, and I died. 10. And the command which was one of life, was found by me to be to death. 11. For sin, by the opportunity which it found by means of the command, deceived me, and by it killed me. 12. Therefore the law is holy; and the command is holy, and righteous, and good.

12. Was that which is good, therefore, death to me? Far from it. But sin [was death], that it might be seen to be sin; for it perfected death in me by that which is good; that sin, by the command, might be exceedingly condemned. 14. For we know that the law is of the Spirit; but I am of the flesh, and sold to sin. 15. For what I am doing, I know not. And it is not what I wish, I do; but what I hate, that I do. 16. And if what I do not wish, I do, I bear witness to the law that it is good.

17. But at present it is not I who am doing this, but sin which dwells in me. 18. For I know that there dwells not in me, that is in my flesh, any good. For to wish what is good, is easy for me; but [how] to do it, I find not. 19. For it is not the good which I wish to do, I do; but the evil which I do not wish to do, that I do. 20. And if what I do not wish, I do, it is not I who do it, but sin which dwells in me.

21. I find therefore that the law agrees with my conscience, which wishes to do good, because evil is near me. 22. For I rejoice in the law of God in the inner man. 23. But I see another law in my members, which makes war against the law of my conscience, and makes me a captive to the law of sin which is in my members. 24. I am a wretched man. Who shall deliver me from this body of death? 25. I give thanks to God [that he will] by means of our Lord Jesus the Anointed.

At present therefore I, in my conscience, am a servant of the law of God; but in my flesh am a servant of the law of sin.

VIII. 1. Henceforth there is no condemnation to those who walk not in the

The Greek Text.

ROMANS VII. 8-25. VIII.

worked in me all covetousness; for without the law sin was dead. 9. And I was alive without the law formerly, but when the command came, sin lived again, and I died. 10. And the very command which was [to be] for life, was found by me [be] for death. 11. For sin took opportunity by means of the command, and deceived me, and by means of it killed me. 12. So that the law is holy; and the command holy, and righteous, and good.

12. Has, then, that which was good become death to me? Oh no! But sin, that it might be shown to be sin, [was so], by working death to me by means of that which is good; that sin by means of the command might become exceedingly sinful. 14. For we know that the law is spiritual; but I am fleshly, sold under sin. 15. For what I am doing, I know not; for not what I wish, that I do; but what I hate, that I do. 16. But if what I do not wish, that I do, I agree with the law that it is good.

17. But at present it is no longer I who am doing it, but sin which dwells in me. 18. For I know that in me, that is in my flesh, dwells no good thing. For to wish to do good is present with me, but [how] to do it, I find not. 19. For not the good which I wish [to do], I do; but the evil which I do not wish [to do], that I do. 20. But if that which I do not wish [to do], that I do, no longer I myself do it, but sin which dwells in me.

21. I find therefore that the law is with me, who wish to do good, because evil is present with me. 22. For I delight in the law of God as to the inner man. 23. But I see another law in my members making war against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24. I am a wretched man. Who shall rescue me from this body of death? 25. I give thanks to God, [that he will] by means of Jesus the Anointed, our Lord.

So then I myself with the mind serve the law of God, but with the flesh the law of sin.

VIII. 1. There is now therefore no condemnation to those who are in Jesus

The Peshito-Syriac Text.

ROMANS VIII. 1-17.

flesh, [who are] in Jesus the Anointed. 2. For the law of the Spirit of Life, who is in Jesus the Anointed, has set thee free from the law of sin and of death. 3. For because the law was weak, by means of the weakness of the flesh, God sent his Son in the likeness of the flesh of sin, because of sin, to condemn sin in his flesh; 4, that the righteousness of the law might be completed in us, who walk not in the flesh, but in the Spirit.

5. For those who are in the flesh, think the thoughts of the flesh; and those who are of the Spirit, think the thoughts of the Spirit. 6. For the thinking which is that of the flesh, is death; and the thinking which is that of the Spirit, is life [-bliss] and peace. 7. Because the thinking which is that of the flesh, is enmity towards God; for it does not submit itself to the law of God, because it cannot. 8. And those who are in the flesh are unable to please God. 9. But ye are not in the flesh, but in the Spirit; if, in truth, the Spirit of God is dwelling in you. But if in anyone the Spirit of the Anointed is not, he is not his. 10. And if the Anointed be in you, the body has died, because of sin; but the spirit lives, because of righteousness. 11. And if the Spirit of him who raised our Lord Jesus the Anointed from the house of the dead, is dwelling in you, he who raised Jesus the Anointed from the house of the dead, will also make your dead bodies to be living, because his Spirit is dwelling in you. 12. We are now, my brothers, bound not [to be servants] to the flesh, to walk in the flesh. 13. For if ye are alive in the flesh, ye are in the future to die; and if, by the Spirit, ye are putting to death the practices of the body, ye are to live. 14. For those who are led by the Spirit of God, these are sons of God.

15. For ye have not received the spirit of bondage to be again in fear; but ye have received the spirit of the adoption of sons, by which we cry, -O Father! our Father! 16. And the Spirit himself bears witness to our spirit, that we are sons of God. 17. And if we are sons, we are also heirs; heirs of God, and joint-heirs of the inheritance of Jesus the Anointed;

The Greek Text.

ROMANS VIII. 1-17.

the Anointed, who walk, not by the flesh but by the Spirit. 2. For the law of the Spirit of Life [who is] in Jesus the Anointed, has set me free from the law of sin and of death. 3. For what was impossible for the law, because it was weak, by means of the flesh, God [has done]; having sent his own Son in the likeness of the flesh of sin, and for sin, he condemned sin in the flesh; 4, that the righteousness required by the law might be completed in us who walk not by the flesh, but by the Spirit.

5. For those who are [walking] by the flesh, think the thoughts of the flesh, and those who [are walking] by the Spirit, the thoughts of the Spirit. 6. For the thinking which is that of the flesh, is death; but the thinking which is that of the Spirit, is life and peace. 7. Because the thinking which is that of the flesh is enmity towards God; for it does not submit itself to the law of God; for neither can it. 8. And those who are in the flesh are unable to please God. 9. But ye are not in the flesh, but in the Spirit, if the Spirit of God dwells in you. But if anyone has not the Spirit of the Anointed, he is not his. 10. And if the Anointed be in you, the body is dead, because of sin; but the spirit is life, because of righteousness. 11. And if the Spirit of him who raised Jesus from among the dead is dwelling in you, he who raised the Anointed from among the dead, will also make your dead bodies live, by means of his Spirit who is dwelling in you. 12. So then, [my] brothers, we are bound not [to be servants] to the flesh, to live in the flesh. 13. For if ye live in the flesh, ye are in the future to die; but if, by the Spirit, ye put to death the practices of the body, ye shall live. 14. For as many as are led by the Spirit of God, these are sons of God.

15. For ye have not received the spirit of bondage to be again in fear; but ye have received the Spirit of adoption, by which we cry, O Abba, our Father. 16. The Spirit himself bears witness with our spirit that we are children of God; 17, and if we are children, we are also heirs; heirs of God, and joint-heirs with the Anointed; if we suffer with him,

The Peshito-Syriac Text.

ROMANS VIII. 17-33.

because if we shall suffer with him, we shall also with him be glorified. 18. For I think that the sufferings of this present time are not to be compared with that glory which is in the future to be revealed in us. 19. For the whole creation is hoping for, and expecting, the revelation [of the glory] of the sons of God. 20. For the creation has been subjected to the want of what satisfies, not by its own will, but because he who subjected it added hope, 21, that the creation also itself would be set free from the bondage of decay, [and enter] into the liberties of the glory of the sons of God. 22. For we know that all the creatures are groaning and suffering birth-pains, unto this day; 23, and not only they, but we also in whom are the first-fruits of the Spirit, groan in ourselves, and are waiting for the adoption of sons,—the deliverance of our bodies. 24. Because it is by hope we have life [—bliss]. But hope for what is seen, is not hope. For if we see it, why do we [merely] expect it? 25. But if we are hoping for what is not seen, we wait for it with patient perseverance.

26. So also the Spirit himself helps as to our weakness. For what to pray for as we ought, we know not. But the Spirit himself prays on our behalf, with groanings which are unuttered. 27. But he who searches hearts knows what is the thought which is of the Spirit, who prays on behalf of the holy ones according to what is the will of God.

28. Now we know, as to those who love God, that he helps them in everything for good;—those whom he fore-appointed to be called. 29. And he fore-knew them, and designed them to bear likeness to the person of his Son, that he might be the first-born of many brothers. 30. And those whom he fore-designed, them he called; and those whom he called, them he declared righteous; and those whom he declared righteous, them he glorified.

31. What therefore shall we say to these things? If God is for us, who is he who is against us? 32. And if he spared not his Son, but delivered him up on behalf of us all, how [can it be] that he will not, with him, give us all things? 33. Who is he who shall accuse the chosen of God? It is God who declares

The Greek Text.

ROMANS VIII. 17-33.

that we may be also glorified with him. 18. For I reckon that the sufferings of this present time, are not worthy [to be compared] with the glory which is in the future to be revealed for us. 19. For the earnest expectation of the creation waits for the revelation [of the glory] of the sons of God. 20. For the creation has been subjected to the want of what satisfies, not willingly, but because of him who subjected it, with added hope, 21, that the creation itself also will be set free from its bondage to decay, [and enter] into the liberty of the glory of the children of God. 22. For we know that all the creation groans together, and together suffers birth-pains until now. 23. And not only it, but we ourselves also who have the first-fruits of the Spirit, even we ourselves groan in ourselves, waiting for adoption,—the setting free by ransom of our body. 24. For we have been saved by hope. But hope for what is seen, is not hope. For what one sees, why does he also hope for? 25. But if we hope for what we see not, then with patient perseverance we wait for it.

26. Likewise the Spirit also gives us help in our weaknesses; for we know not what to pray for as we ought, but the Spirit himself intercedes on our behalf, in groanings which are unuttered. 27. And he who searches our hearts knows what is the thought which is of the Spirit; because, according to God it is, that he intercedes on behalf of the holy ones.

28. And we know that, to those who love God, all things work together for good, to those who are the called according to his fore-purpose. 29. Because whom he fore-knew, he also fore-designed to be of like form with the person of his Son, that he might be the first-born among many brothers. 30. And whom he fore-designed, these he also called; and whom he called, these he also declared righteous; and whom he declared righteous, these he also glorified.

31. What then shall we say to these things? If God is for us, who is against us? 32. He who spared not his own Son, but delivered him up on behalf of us all, how [can it be] that he will not, together with him, give us all things also as a free gift? 33. Who shall bring a charge against the chosen of God? It is God

The Peshito-Syriac Text.

ROMANS VIII. 33-39. IX. 1-11.

[them] righteous. 34. Who is he who condemns [them]? The Anointed died, and rose, and is at the right hand of God, and pleads on our behalf. 35. Who is he who shall part me from the love of the Anointed [for me]? Shall affliction [do it]? or distress? or persecution? or hunger? or nakedness? or peril? or sword? 36. As it is written,—Because of thee, every day we are dying, and are reckoned as sheep for slaughter.—37. But in all these things we are conquerors by means of him who has loved us. 38. For I am persuaded that neither death, nor life; nor angels, nor authorities, nor powers; nor things present, nor things to come; 39, nor height, nor depth; nor any other created thing, will be able to part me from God's love, which is in our Lord Jesus the Anointed.

IX. 1. I say the truth by the Anointed, and lie not; my conscience also bears me witness by the Spirit of Holiness; 2, that I have great grief, nor does the anguish of my heart cease. 3. For I have prayed that I myself might be under a curse [inflicted] by the Anointed, on behalf of my brothers, and those related to me in the flesh; 4, who are sons of Israel; whose are the adoption as sons, and the glory, and the covenants, and the law, and the service, and the promises, and the fathers; 5, and from among whom the Anointed appeared in flesh; who is God over all; to whom be praises and blessings for ever and ever. Amen.

6. For it is not that the word of God has really failed; for not all those who are of Israel, are Israel; 7, and also, it is not because they are of the seed of Abraham, that they are all [his] sons; because it was said,—In Isaac a seed shall be called thine; 8, that is, not the sons of the flesh were the sons of God, but the sons of the promise are reckoned for the seed. 9. For of the promise the wording was this,—At this time I will come, and Sarah shall have a son.—10. Nor was this [said] only; but also when Rebecca had had connection with one person, our father Isaac; 11, when her sons had not yet been born, nor had done good or evil, the choice of God was made known beforehand, that it might continue [to be] not by works, but

The Greek Text.

ROMANS VIII. 33-39. IX. 1-11.

who declares [them] righteous. 34. Who is he who condemns [them]? It is the Anointed who died; and yet more, who also rose [for them]; who is also at the right hand of God, and who pleads on our behalf. 35. Who shall part us from the love of the Anointed [for us]? Shall affliction [do it]? or distress? or persecution? or hunger? or nakedness? or peril? or sword? 36. As it is written,—For thy sake, we are killed all the day; we have been reckoned as sheep which are for slaughter.—37. But in all these things we more than conquer, through him who has loved us. 38. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come; 39, nor height, nor depth, nor any other created thing, shall be able to part us from God's love, which is in the Anointed, Jesus our Lord.

IX. 1. I speak the truth by the Anointed, I lie not; my conscience also bearing me witness by the Holy Spirit, 2, that I have great grief, and unceasing anguish in my heart. 3. For I prayed that I myself might be under a curse from the Anointed, on behalf of my brothers, those related to me in the flesh; 4, who are Israelites, whose are the adoption as sons, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises; 5, whose are the fathers, and from among whom is the Anointed, as to the flesh; who is over all God blessed for ever. Amen.

6. But the case is not such that the word of God has failed. For not all those who are of Israel, are Israel; 7, nor, because they are the seed of Abraham, are they all [his] children; but,—In Isaac shall a seed be called thine.—8. That is, not the children of the flesh are children of God; but the children of the promise are reckoned the seed. 9. For this is the wording of the promise,—At this season I will come, and Sarah shall have a son.—10. And not only [was this said], but also, when Rebecca had been in married union with one person, our father Isaac, 11, [for the children] not having yet been born, nor having done any good or evil, [it was] that the fore purpose of God as to choice, might continue [to be], not from works, but from

The Peshito-Syriac Text.

ROMANS IX. 11-23.

by means of him who called. 12. For it was said,—The elder shall be servant to the younger.—13. As it is written,—Jacob I have loved, and Esau I have hated.

14. What therefore shall we say? Is there wickedness with God? Far from it. 15. Behold, he said to Moses also,—I will have mercy on whom I am having mercy, and will have compassion on whom I am having compassion.—16. It is not therefore by means of him who wills, nor by means of him who pursues, but by means of God the merciful. 17. For in the [holy] writing he said to Pharaoh,—For this very [purpose] I have raised thee up, that I may show in thee my power; and that my name may be proclaimed in all the earth.—18. Therefore he has mercy on whom he wills [to have it], and whom he wills [to harden], hardens.

19. And now thou wilt say,—Why does he blame [us]? For who is he who shall rise up against his will?—20. Thou therefore, who art thou, O son of man! who givest a reply to God? Does [the clay] when put into shape, say to him who shaped it,—Why hast thou shaped me thus?—21. Or has not the potter authority over his clay, to make, out of the same lump, [two] vessels, one for honour, and one for dishonour?

22. [What canst thou say] then, if God, having the will to show his anger, and to make known his power, brings, after the abounding of his forbearance, anger on the vessels of anger, which are completely fitted for destruction? 23. And has shed forth his mercy on the vessels of mercy, which have been prepared by God for glory? 24. even on us, the called, not only from among the Jews, but also from among the Gentiles? 25. As also he said in Hosea,—I will call those my people who were not my people; and will have mercy on whom I had not had mercy. 26. For it shall be that in the place where they were called,—Not my people, there they shall be called sons of the living God.—27. Isaiah too made this proclamation about the sons of Israel,—If the number of the sons of Israel shall be as that of the sand which is in the sea, [only] a remainder of them shall be saved. 28. The work spoken of, he will bring to an end, and cut short; and the Lord will

The Greek Text.

ROMANS IX. 11-23.

him who calls); 12. it was said to her,—The elder shall serve the younger.—13. As it is written,—Jacob I have loved, but Esau I have hated.

14. What therefore shall we say? Is there unrighteousness with God? Oh, no! 15. For he says to Moses,—I will have mercy, on whom it may be that I have mercy; and I will have compassion on whom it may be that I have compassion.—16. So then it is not of him who wills, nor of him who runs, but of God, showing mercy. 17. For the [holy] writing says to Pharaoh,—For this very [purpose] I have raised thee up, that I may show in thee my power, and that my name may be declared in all the earth.—18. So then he has mercy on whom he wills [to have it], and whom he wills [to harden], hardens.

19. Thou wilt therefore say to me,—Why does he still blame [us]? For who withstands what he has willed? 20. Thou indeed, O man! who art thou who repliest against God? Shall the thing shaped, say to him who shaped it,—Why hast thou made me thus? 21. Or has not the potter authority over his clay, to make from the same lump, one part a vessel for honour, and another part a [vessel] for dishonour?

22. [What then canst thou say] if God, having the will to show his anger, and to make known his power, has endured with much forbearance vessels of anger fitted for destruction; 23. and that he might make known the riches of his glory, [has had mercy] on vessels of mercy, which he has fore-prepared for glory, 24. those whom he has also called, [even] us, not from the Jews only, but also from the Gentiles? 25. As he says also in Hosea,—I will call the people mine, who were not mine; and her beloved, who was not beloved; 26. and it shall be that in the place where it was said to them,—Ye are not my people;—there they shall be called sons of the living God.—27. And Isaiah cries aloud on behalf of Israel,—If the number of the sons of Israel shall be as the sand of the sea, [only] the remainder [of them] shall be saved. 28. For the work spoken of, he will bring to a speedy end, and cut it short in righteousness; for a short

The Peshito-Syriac Text.

ROMANS IX. 28-33. X. 1-12.

do it throughout the earth. 29. And it is according to what Isaiah foretold,—If the Lord of Armies had not spared us a remainder, we should indeed have been as Sodom, and been made like Gomorrah.

30. What therefore shall we say? [This]; that the Gentiles who pursued not righteousness, have attained to righteousness; but the righteousness which is by means of trust; 31, but that Israel who pursued the law of righteousness, have not attained to the law of righteousness. 32. For what reason? because they did not [pursue it] by means of trust, but by means of the works of the law. For they stumbled at that stone of stumbling. 33. As it is written,—Behold, I lay in Zion a stone of stumbling, and a stone of uptripping; and he who shall trust in it shall not be ashamed.

X. 1. My brothers, the wish of my heart, and my pleading with God on their behalf is, that they may have life [-bliss]. 2. For I bear them witness that there is zeal for God in them; but it is not that of knowledge. 3. For the righteousness of God they know not; but seek to establish their own righteousness; and for this reason they have not submitted themselves to the righteousness of God. 4. For the Anointed is the completion of the law for righteousness, to everyone who trusts in him.

5. For Moses wrote thus of the righteousness which is by the law,—He who shall do these things, shall have life [-bliss] by them. 6. But the righteousness which is by trusting speaks thus,—Say not in thy heart,—Who is to ascend to heaven, and bring down the Anointed? 7, and who is to descend into the deep abodes of the departed, and bring up the Anointed from the house of the dead? 8. But what says it? The word is near to thee; to thy mouth, and to thy heart.—This is the word of trust which we proclaim. 9. And if thou shalt profess with thy mouth our Lord Jesus, and shalt trust with thy heart in that God raised him from the house of the dead, thou shalt have life [-bliss]. 10. For the heart which trusts in him, is declared righteous; and the mouth which professes him, has life [-bliss]. 11. For the [holy] writing says,—Everyone who trusts in him shall not be put to shame.—12. And in this it makes no difference, neither as

The Greek Text.

ROMANS IX. 28-33. X. 1-12.

sharp work will the Lord do on the earth: 29. And it is as Isaiah has foretold,—Unless the Lord of Armies had left us a seed, we should have been as Sodom, and been made like Gomorrah.

30. What therefore shall we say? [This]; That the Gentiles, who pursue not righteousness, have obtained righteousness, but righteousness which is by means of trust; 31, but that Israel, who pursued the law of righteousness, have not attained to the law of righteousness. 32. Why? Because they have not [pursued it] by means of trust, but as if [attainable] by means of the works of the law; for they have stumbled at the stone of stumbling, 33, as it is written,—Behold, I lay in Zion a stone of stumbling, and a rock of uptripping; and everyone who trusts on it shall not be ashamed.

X. 1. [My] brothers, the desire of my heart, and my petition to God, on behalf of Israel is, for [their] salvation. 2. For I bear them witness that they have zeal for God, but it is not according to knowledge. 3. For not knowing the righteousness of God, and seeking to set up their own righteousness, they have not submitted themselves to the righteousness of God. 4. For the Anointed is the completion of the law with view to righteousness, to everyone who trusts.

5. For Moses writes of the righteousness which is by the law,—The man who does those things shall have life [-bliss] by them. 6. But the righteousness which is by trust, speaks thus,—Say not in thy heart,—Who shall ascend into heaven? (that is, to bring down the Anointed); 7, nor,—Who shall descend into the depth? (that is, to bring up the Anointed from among the dead); 8, but what says it?—The word is near thee, in thy mouth, and in thy heart;—that is, the word of trust which we proclaim; 9, that if thou shalt profess with thy mouth the Lord Jesus, and shalt trust in thy heart in that God raised him from among the dead, thou shalt be saved. 10. For with the heart he is trusted in with view to righteousness, and with the mouth he is professed with view to salvation. 11. For the [holy] writing says,—Everyone who trusts on him shall not be put to shame.—12. For there is no difference between Jew and Greek; for the same Lord of all

The Peshito-Syriac Text.

ROMANS X. 12-21. XI. 1-4.

to Jews, nor as to Syrians; for the one same person is Lord of them all; who is richly kind toward every one who calls on him. 13. For,—Every one who shall call on the name of the Lord, shall have life [-bliss].

14. How, therefore, shall they call on him in whom they have not trusted? Or how shall they trust in him of whom they have not heard? Or how shall they hear, without one who makes proclamation? 15. Or how shall they make proclamation, unless they besent? As it is written,—How beautiful are the feet of those who announce peace; and of those who announce good things!

16. But they did not all obey the announcement of the good message; for Isaiah said,—O my Lord, who has trusted in the daughter of our voice [our word]? —17. Therefore trust is by the hearing of the ear; and the hearing of the ear is by the word of God.

18. But I say,—Have they not heard [it]? Yes, behold, the daughter of their voice has gone forth into all the earth; and their words to the bounds of the world?

19. But I say,—Did not Israel know [of it]? First Moses said this,—I will move you to jealousy by people who are not a people; and by people who are not obedient, I will anger you.—20. And Isaiah was very bold and said,—I have been seen by those who sought me not; and have been found by those who asked not for me.—21. But to Israel he said,—I have stretched out my hands all the day to people who are contentious and disobedient.

XI. 1. But I say,—has God cast off his people? Far from it. For I also am of Israel, of the seed of Abraham, of the tribe of Benjamin. 2. God has not cast off his people whom he fore-knew.

Or know ye not what [God] said in the [holy] writing about Elijah, when he was complaining to God against Israel, and saying,—3. O my Lord, they have killed thy prophets, and have thrown down thine altars, and only I have been left, and they are seeking my life.—4. And it was said to him by revelation,—Behold, I have reserved for myself seven thousand men, who have not bent their knees,

The Greek Text.

ROMANS X. 12-21. XI. 1-5.

is richly kind toward all those who call on him. 13. For every one who shall call on the name of the Lord shall be saved.

14. How, therefore, shall they call on him in whom they have not trusted? and how shall they trust in him of whom they have not heard? And how shall they hear without one who makes proclamation? 15. And how shall they make proclamation unless they be sent? As it is written,—How beautiful are the feet of those who tell the good message of peace; who tell the good message of good things!

16. But not all obeyed the good message. For Isaiah says,—Lord, who has trusted in what is heard from us?—17. So that trust is by means of hearing, and hearing by means of the word of God.

18. But I say,—Have they not heard [it]? Yes indeed; their voice has gone out into all the earth; and their words to the bounds of the world.

19. But I say,—Did not Israel know [of it]? First Moses says,—I will move you to jealousy by [those who are] not a nation; by a senseless nation I will anger you. 20. And Isaiah is very bold, and says,—I have been found by those who seek me not; I have become manifest to those who ask not for me.—21. But to Israel he says,—All the day, I have stretched out my hands to people who disobey and speak against [me].

XI. 1. I say then,—Has God cast off his people? Oh, no! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2. God has not cast off his people whom he fore-knew.

Or know ye not what the [holy] writing says in reference to Elijah, how he intercedes with God against Israel, saying,—3. Lord, they have killed thy prophets, and digged down thine altars, and I have been left, the only one, and they seek my life? 4. But what says the revelation [of God] to him? I have reserved for myself seven thousand men who have not bent the knee to Baal.—5. So then also

The Peshito-Syriac Text.

ROMANS XI. 4-19.

nor worshipped Baal. 5. So also at this time a remainder has been spared by a choice of gracious favour. 6. But if it is by gracious favour, it is not by works; otherwise gracious favour is not gracious favour; and if it is by works, it is not by gracious favour; otherwise work is not work.

7. What therefore? That which Israel sought, he has not found. But the chosen have found it; and the rest of them have been blinded in their heart. 8. As it is written,—God has given to them a spirit of confusion; and eyes that they should not see with them, and ears that they should not hear;—unto this very day. 9. And David also said,—Let their table before them be a snare; and let their retribution be a stumbling-stone. 10. Let their eyes be darkened, that they may not see; and let their back be always bent.

11. I say then,—Have they stumbled so as to fall entirely? Far from it. But by their stumbling, life [-bliss] has come to the Gentiles, to move them to jealousy. 12. And if their stumbling is wealth for the world, and their condemnation is wealth for the Gentiles, then how much more [of riches for them] will their fulness be!

13. It is to you the Gentiles that I speak, (I who am a chief messenger to the Gentiles, glorify my work of service,) 14, that I may perhaps move to jealousy those of my own flesh, and impart life [-bliss] to some of them. 15. For if the rejection of them is reconciliation for the world, then how much more surely will their return be no less than life from the house of the dead. 16. Now if the first-fruits be holy, the mass [of fruits will be so] also; and if the root be holy, so also [will be] the branches. 17. And if some of the branches have been broken off, and thou, who art an olive-tree of the wild, hast been ingrafted in their place, and art a partaker [of the benefit] of the root and of the fatness of the olive-tree; 18, glory not against the branches; but if thou gloriest, thou bearest not up the root, but the root bears up thee.

19. And now thou wilt say,—The branches which have been broken off, [were so] that I might be ingrafted in

The Greek Text.

ROMANS XI. 5-20.

at the present time there is a remainder according to a choice of gracious favour. 6. But if it is by gracious favour, it is not still by works; otherwise gracious favour is not still gracious favour. And if it is by works, it is not still a gracious favour; otherwise work is not still work.

7. What therefore? That which Israel seeks for, this he has not obtained; but the chosen have obtained [it]; and the rest have been hardened; 8, as it is written,—God has given to them a spirit of heaviness; eyes not to see, and ears not to hear;—unto this very day. 9. And David says,—Let their table become a snare and a trap, and a stumbling-stone, and a retribution to them; 10, let their eyes be darkened that they may not see, and bow down their back always.

11. I say therefore,—Have they stumbled so as wholly to fall? Oh, no! But by their transgression salvation [has come] to the Gentiles, to move them to jealousy. 12. But if their transgression is the wealth of the world, and their loss is the wealth of the Gentiles, how much more [of riches to these] will their fulness be!

13. For to you the Gentiles I speak, (in as much, indeed, as I am a chief messenger to the Gentiles, I glorify my work of service,) 14, that I may, perhaps, move to jealousy [those of] my own flesh, and save some of them. 15. For if the rejection of them be the reconciling of the world, what will the receiving [of them] be but life from among the dead. 16. And if the first-fruits be holy, [so will] the bulk [of fruits be] also; and if the root be holy, [so will be] the branches also. 17. And if some of the branches have been broken off, and thou, who art a wild olive-tree, hast been grafted in among them, and hast become a sharer with them [in the benefit] of the root and of the fatness of the olive-tree; 18, boast not against the branches, but if thou dost boast against them, thou dost not bear up the root, but the root thee.

19. Thou wilt say, therefore,—The branches have been broken off that I might be ingrafted.—20. Well; they have

The Peshito-Syriac Text.

ROMANS XI. 19-35.

their place.—20. Well, they have been broken off because they did not trust; and thou standest by trusting. Be not lifted up in thy mind, but fear. 21. For if God has not spared the natural branches, [beware] lest also he spare not thee.

22. See thou, therefore, the kindness and the severity of God; toward those who have fallen, severity; but toward thee, kindness, if thou shalt continue in that kindness; otherwise thou also wilt be broken off. 23. And they, if they shall not continue in their want of trust, will also be ingrafted; for God is able to ingraft them again. 24. For if thou, who art from an olive-tree of the wild, which is thine by nature, hast been broken off, and grafted into a good olive-tree, which is not thine by nature, how much more then will they [be in their place] if they shall be ingrafted into the olive-tree which is theirs by nature!

25. And I wish you to know, my brothers, this secret, that ye may not be wise in view of yourselves, that blindness of heart has, for a little space, happened to Israel, until the fulness of the Gentiles shall come in. 26. And then all Israel will have life [—bliss], as it is written,—A Deliverer shall come out of Zion, and shall turn away wickedness from Jacob. 27. And then they shall have that covenant which is from me, when I shall forgive them their sins.—28. As to the good message then, they are enemies because of you; but as to [God's] choice, they are beloved because of the fathers. 29. For God changes not in his gift, and in his call. 30. For as ye also were formerly disobedient to God, but now have had mercy shown you, because of their disobedience; 31, so also they have now been disobedient, that mercy may be shown you, that to them also mercy may be shown. 32. For God has shut up every man in disobedience, that on every man he may have mercy.

33. O the depth of the riches, and of the wisdom, and of the knowledge of God! For no one has searched out his designs; and his ways cannot be traced. 34. For who has known the mind of the Lord? Or who has been to him a counsellor? 35. And who has first given [something] to him; and after-

The Greek Text.

ROMANS XI. 20-35.

been broken off for want of trust, and thou standest by trusting. Be not high-minded, but fear. 21. For if God has not spared the natural branches, [beware] lest also he spare not thee.

22. See thou therefore the kindness and the severity of God; toward those who have fallen, severity; but toward thee kindness, if thou shalt continue in the kindness; otherwise thou also wilt be cut off. 23. And they also, if they shall not continue in their want of trust, will be ingrafted; for God is able to ingraft them again. 24. For if thou hast been cut off from what is by nature a wild olive-tree, and hast been ingrafted, contrary to nature, into a good olive-tree, how much more shall they, who are natural [branches], be ingrafted into their own olive-tree!

25. For I do not wish you to be ignorant [my] brothers, of this secret, that ye may not be wise in your own [esteem]; that a hardening, in part, has happened to Israel, until the fulness of the Gentiles shall come in. 26. And so all Israel will be saved; as it is written,—The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob; 27, and this is the covenant with them from me, when I shall take away their sins.—28. As to the good message, they are enemies because of you; but as to the choice [of God], they are beloved because of the fathers. 29. For the free gifts, and the call of God, are not repented of. 30. For as ye also were formerly disobedient to God, but now have had mercy shown you, through their disobedience; 31, so they also have now disobeyed, on account of the mercy shown you, that they also may have mercy shown to them. 32. For God has shut up all unto disobedience, that on all he may have mercy.

33. O the depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his designs! and how untraceable his ways! 34. For who has known the mind of the Lord? or who has been his counsellor? 35. Or who has first given [anything] to him, which also will have to be given back to

The Peshito-Syriac Text.

ROMANS XI. 35-36. XII. 1-15.

wards will have to receive it [back] from him? 36. Because all things are from him, and all things are in him, and all things are by means of him. To whom be praises and blessings for ever and ever; amen.

XII. 1. I beseech you therefore, my brothers, by the mercies of God, that ye present your bodies a living, and holy, and acceptable sacrifice to God, by intelligent service. 2. And be not like this world, but be changed by the renewing of your minds; and discern what is the good, and acceptable, and complete will of God.

3. And I say to you all, through the gracious favour which has been given me,—Think not more [of yourselves] than ye ought to think, but think with modesty; as God has divided to each the measure of trust. 4. For as we have many members in one body; and all those members have not one same work [to do], 5, so also we, who are many, are one body in the Anointed, and as to each one of us, are fellow-members one of another. 6. But we have various gifts, according to the gracious favour which has been given us. There is one who [has] prophecy, [to be used] according to the measure of his trust. 7. There is one who has service, [to be used] in his service. There is one who is a teacher, [to engage] in his teaching. 8. There is one who is a comforter, [to engage] in his comforting. There is one who gives, [let him do it] with simplicity. There is one who presides, [let him do it] with diligence. There is one who shows mercy, [let him do it] with gladness.

9. Let not your love be deceitful; but hate things evil, and cleave to things good. 10. Love ye your brothers, and love one another.

Honour ye each the other first.

11. Be diligent, and not tardy.

Be warm in spirit; work for your Lord.

12. Rejoice in your hope.

Bear patiently your afflictions.

Persevere in prayer.

13. Impart to the need of the holy.

Show love to visitors from far.

14. Bless your persecutors; bless, and curse not.

15. Rejoice with those who rejoice, and weep with those who weep.

The Greek Text.

ROMANS XI. 35-36. XII. 1-15.

him? 36. For from him, and by means of him, and for him, are all things. To him be glory for ever; amen.

XII. 1. I beseech you therefore, [my] brothers, by the compassions of God, that ye present your bodies a living sacrifice, holy, well-pleasing to God; your intelligent service. 2. And be ye not conformed to this world, but be ye transformed by the renewing of your mind, so as to discern what is the good, and well-pleasing, and complete will of God.

3. For I say, through the gracious favour which has been given me, to everyone who is among you,—Do not think more highly [of yourselves] than ye ought to think but think soberly, as God has divided to each the measure of trust. 4. For as we have many members in one body, and all the members have not the same work [to do]; 5, so we, the many, are one body in the Anointed; and, as to each one, are fellow-members one of another. 6. And having gifts of favour, which differ according to the gracious favour which has been given to us, whether [we have] prophecy, [it is that it may be used] according to the proportion of our trust; 7, or [gift for] service, [it is for use] in our service. If [one has a gift for] teaching, [it is to be used] in teaching; 8, if for comforting, [to be used] in comforting. He who gives [is to do it] with simplicity, he who presides, [to do it] with diligence; he who shows mercy, [to do it] with cheerfulness.

9. Let your love be without hypocrisy; hate what is evil, cleave to what is good. 10. In brotherly love be very affectionate one toward another.

In honour, put each other first.

11. In diligence, be not unready.

Be warm in spirit; serving the Lord.

12. Rejoice in hope.

Bear patiently tribulation.

Persevere in prayer.

13. Impart to the necessities of the holy.

Practise hospitality to visitors from far.

14. Bless those who persecute you; bless, and curse not.

15. Rejoice with those who rejoice, and weep with those who weep.

The Peshito-Syriac Text.

ROMANS XII. 16-21. XIII. 1-9.

16. What thoughts ye have for yourselves, have also for your brothers. Think not high thoughts, but adhere to those who are lowly. Be not wise in view of yourselves.

17. Return to no one evil for evil; but take care to do things good before all men. 18. And if it be possible, so far as it depends on you, make peace with every man.

19. And do not avenge yourselves, my beloved; but give place to anger. For it is written,—If thou shalt not execute judgment for thyself, I will execute judgment for thee, says God.—20. And if thine enemy hunger, give him to eat; if he thirst, give him to drink; and if thou shalt do these things to him, thou wilt heap coals of fire on his head. 21. Let not evil conquer you; but conquer evil by good.

XIII. 1. Let every soul submit to the chief authorities. For there is no authority which is not from God; and those authorities which exist, are commanded by God [to be]. 2. He therefore who rises against the authority, rises against the command of God. And those who rise against them will receive sentence of condemnation. 3. For judges are not a terror to good deeds, but to evil ones. Dost thou therefore wish not to fear the authority? Do good, and thou shalt have from him praise. 4. For he is a servant of God; but [he is so] to thee for good; and yet if thou dost evil, fear; for not in vain is he girt with a sword; for he is a servant of God, and an avenger to [execute] anger on those who do evil deeds. 5. And because of this, it is necessary for us to submit; not because of anger only, but also because of our conscience. 6. For this reason also ye give head-silver. For they are servants of God who preside over things such as these.

7. Render therefore to every man what is due to him; to him to whom head-silver [is due], head-silver; to him to whom tribute [is due], tribute; to whom fear, fear; to whom honour, honour.

8. And owe ye nothing to anyone, except to love one another; for he who loves his neighbour, has fulfilled the law. 9. For also that [part] which says,—Thou shalt not kill: thou shalt not commit

The Greek Text.

ROMANS XII. 16-21. XIII. 1-9.

16. Have the same thoughts one for another. Think not of high things, but be familiar with the lowly. Be not wise in your own [esteem].

17. Repay to no one evil for evil. Take forethought [to do] what is good before all men. 18. If it be possible, so far as it depends on you, be at peace with all men.

19. Avenge not yourselves, my beloved; but give place to anger. For it is written,—To Me belongs the avenging [of wrong], I will repay, says the Lord.—20. If therefore thine enemy hunger, feed him; if he thirst, give him drink; for by doing this, thou wilt heap coals of fire on his head. 21. Be not thou conquered by evil, but conquer evil by good.

XIII. 1. Let every soul be subject to the overruling authorities; for there is no authority except from God; and the authorities which exist have been appointed by God. 2. So that he who resists the authority, opposes the appointment of God; and those who oppose, will receive for themselves sentence of condemnation. 3. For rulers are not a terror to good works, but to evil ones. Dost thou wish not to fear the authority? Do good, and thou shalt have praise from it. 4. For he is a servant of God to thee for good. But if thou dost evil, fear; for he carries not the sword in vain. For he is a servant of God, an avenger to [execute] anger on him who does evil. 5. Therefore it is necessary to be subject, not only because of anger, but also because of conscience. 6. For, for this reason ye pay tribute also. For they are God's ministers attending continually to this very thing.

7. Render to all therefore their dues; to him to whom the tribute [is due], the tribute; to him to whom tax [is due], tax; to whom fear, fear; to whom honour, honour.

8. Owe ye nothing to anyone, except to love one another; for he who loves his neighbour, has fulfilled the law. 9. For this,—Thou shalt not commit adultery; thou shalt do no murder; thou shalt not steal; thou shalt not bear false witness;

The Peshito-Syriac Text.

ROMANS XIII. 9-14. XIV. 1-8.

adultery; thou shalt not steal; thou shalt not covet; and if there is any other command, it is completely expressed in this sentence,—Thou shalt love thy neighbour as thyself.—10. Love works no evil to its neighbour; because love is the fulfilment of the law.

11. Know ye this also, that it is a time and hour henceforth for us to be perfectly awake from our sleep; for now our life [-bliss] has come more near to us than when we trusted. 12. The night henceforth has passed away; and the day has come near. Let us therefore put off from us the works of darkness; and let us put on the armour of light. 13. And let us walk becomingly, as in the day; not in song-singing, nor in drunkenness; not in the polluted bed; not in envy and strife. 14. But put ye on our Lord Jesus, the Anointed; and spend no care upon your flesh; to [gratify its] strong desires.

XIV. 1. To him who is weak in belief, give the hand; and doubt not in your thoughts. 2. For there is one who believes that he should eat everything; and one who is weak eats herbs. 3. Let not him who eats, despise him who eats not; and let not him who eats not, condemn him who eats; for God has bidden him come near. 4. Thou! who art thou, who condemnest a servant who is not thine? Who, if he stands, to his own Lord he stands; and if he falls, to his own Lord he falls. But he assuredly will stand; for his Lord is able to make him stand.

5. There is one person who esteems one day more than another day. And there is another who esteems all days [equally.] Let every one be firmly based on his own knowledge. 6. He who thinks highly of a day, [from regard] for his Lord, thinks highly of it; and everyone who does not think highly of a day, [from regard] for his Lord, does not think highly of it. He also who eats, eats [from regard] for his Lord, and gives thanks to God. And he who eats not, he, [from regard] for his Lord does not eat, and gives thanks to God. 7. For there is not one among us who lives to himself, nor one who dies to himself. 8. Because if we live, to our Lord it is we live; and if we die, to our Lord it is we die. Whether we live therefore, or we die, we are our Lord's.

The Greek Text.

ROMANS XIII. 9-14. XIV. 1-8.

thou shalt not covet; and if there is any other command, it is summed up in this sentence, namely,—Thou shalt love thy neighbour as thyself. 10. Love works no evil to its neighbour; therefore love is the fulfilment of the law.

11. And this ye know, as to the time, that it is already an hour for us to have been roused from sleep; for now our salvation is nearer than when we trusted. 12. The night has far advanced; the day has come near. Let us therefore put off the works of darkness, and let us put on the armour of light. 13. Let us walk becomingly, as in the day; not in festivities of dance and song, and acts of drunkenness; not in bed-sins, and unchaste actions; not in strife and envy. 14. But put ye on the Lord Jesus, the Anointed; and make not provision for the flesh to [gratify its] desires.

XIV. 1. And him who is weak in his belief receive ye [to favour]; yield not to doubting thoughts. 2. One person believes that he should eat all things; another, who is weak, eats herbs. 3. Let not him who eats, despise him who eats not; and let not him who eats not, condemn him who eats; for God has received him [to favour]. 4. Thou! who art thou, who condemnest another's servant? To his own Lord he stands or falls. And he shall be made to stand; for God is able to make him stand.

5. One person esteems one day above another; another person esteems every day [equally]. Let each be fully assured in his own mind. 6. He who thinks highly of the day, thinks highly of it for the Lord; and he who does not think highly of the day, for the Lord it is, that he does not think highly of it. He who eats, eats [from] regard for the Lord, for he gives God thanks; and he who eats not, [from regard] for the Lord he eats not, and gives God thanks. 7. For not one of us lives to himself, and not one of us dies to himself. 8. For if we live, we live to the Lord; and if we die, we die to the Lord; therefore, whether we live or die, we are the Lord's.

The Peshito-Syriac Text.

ROMANS XIV. 9-23. XV. 1-3.

9. For this reason also the Anointed died, and lived [again], and rose; that he might be Lord of the dead and of the living. 10. Thou, therefore, why dost thou condemn thy brother? Or also thou, why dost thou despise thy brother? For we shall all in the future have to stand before the judgment-seat of the Anointed; 11, as it is written,—As I live, says the Lord,—To me every knee shall bend, and to me shall every tongue make confession.—12. Therefore everyone of us has to give an account on behalf of himself to God.

13. Let us no longer condemn one another; but, in preference, make ye this resolve; that thou wilt not place a stumbling-stone before thy brother. 14. For I know, and am persuaded by the Lord Jesus, that nothing is unclean in itself; but to him who considers anything to be unclean, to him only, it is unclean. 15. If therefore because of food thou dost vex thy brother, thou dost not walk in love; try not to destroy by thy food him because of whom the Anointed died. 16. And let not our good be evil-spoken of. 17. For the kingdom of God is not food and drink, but righteousness, and peace, and joy in the Spirit of Holiness. 18. For he who in these things serves the Anointed, pleases God, and is approved before men.

19. Let us now pursue peace, and the building up of one another. 20. And let us not, because of food, undo the work of God. For everything is clean; but there is evil in a man's eating so as to be a stumbling-stone. 21. It is good not to eat flesh, nor to drink wine, nor [to do] anything by which our brother is made to stumble. 22. Thou art one in whom there is belief; keep it to thyself before God. Blessed is he who condemns not himself in what he discerns [to be right]. 23. For he who doubts, and yet eats, is condemned; because he does it not with belief; for everything which is not from belief is sin.

XV. 1. We therefore, the strong, ought to carry the weakness of the weak, and not to please ourselves; 2, but each of us ought to please his neighbour by good deeds, so as to build him up. 3. Because the Anointed also pleased not himself, but [it was true of him] as it is written,—The reviling from revilers of thee fell on me.

The Greek Text.

ROMANS XIV. 9-23. XV. 1-3.

9. For it was for this end that the Anointed died, and also rose and lived again, that he might be Lord both of the dead and of the living. 10. And why dost thou condemn thy brother? or also thou, why dost thou despise thy brother? For we shall all stand before the judgment-seat of the Anointed. 11. For it is written,—As I live, says the Lord,—To me every knee shall bend; every tongue also shall make confession to God.—12. So then, each one of us will give account respecting himself to God.

13. Therefore let us not condemn one another any more; but form ye, in preference, this resolve,—not to place a stumbling-stone, or cause of uptripping, before one's brother. 14. I know and am persuaded by the Lord Jesus, that nothing is unclean of itself; but it is so only to him who considers anything to be unclean; to him it is unclean. 15. And if, because of food, thy brother is grieved, thou dost no longer walk in love; try not to destroy by thy food him on whose behalf the Anointed died. 16. Let not your good therefore be evil-spoken of. 17. For the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit. 18. For he who in these things serves the Anointed, is well-pleasing to God, and approved by men.

19. Let us therefore pursue the things of peace, and things which build up one another. 20. Do not thou, on account of food, undo the work of God. All things are clean, but it is an evil thing for a man to eat so as to be a stumbling-stone. 21. It is good not to eat flesh, nor to drink wine, nor [to do anything] by which thy brother stumbles, or is tripped up, or becomes weak. 22. Hast thou belief? keep it to thyself before God. Blessed is he who condemns not himself in what he deems right. 23. But he who doubts, is condemned if he eats; because it is not from belief; and everything which is not from belief, is sin.

XV. 1. And we the strong ought to carry the weaknesses of those who are not strong, and not to please ourselves. 2. For let each of us please his neighbour for his good for building up. 3. For the Anointed also pleased not himself; but [it was true of him] as it is written,—The revilings from those who reviled thee, fell on me.

The Peshito-Syriac Text.

ROMANS XV. 4-18.

4. For everything which was written formerly, was written for the instruction of us; that through patient perseverance and the comfort of the [holy] writings, we might have hope. 5. And may God, [the giver] of patient perseverance and comfort, give you to have equal thoughtfulness one for another in Jesus the Anointed; 6, that with one mind and with one mouth ye may glorify God, the Father of our Lord Jesus the Anointed. 7. For this reason bring ye near, and bear ye up one another, as also the Anointed has brought you near to the glory of God.

8. And I say that Jesus the Anointed served the circumcision, on behalf of the truth of God, so as to confirm the promise made to the fathers; 9, and that the Gentiles may glorify God on behalf of the mercies which have been shown them; as it is written,—I will give thanks to thee among the Gentiles, and will sing to thy name.—10. And again he says,—Rejoice greatly, ye Gentiles, with his people.—11. And again he says,—Praise the Lord, all ye Gentiles; let all the peoples praise him.—12. And again, Isaiah said,—There shall be a root [shoot] to Jesse, and he who shall arise, will be head of the Gentiles; and in him will the Gentiles hope.

13. And may God, [the giver] of hope, fill you with all joy and peace in trusting; that ye may abound in his hope, by the power of the Spirit of Holiness.

14. And I am persuaded, even I myself, respecting you, my brothers, that ye also are full of what is good; and that ye are filled with all knowledge; and that ye also are able to admonish others. 15. Yet I have written to you, my brothers, a little boldly, that I may call things to your remembrance, because of the gracious favour which has been given me by God; 16, that I should be a servant of Jesus the Anointed among the Gentiles, and should minister the good message of God so that the offering up of the Gentiles may be acceptable, and made holy by the Spirit of Holiness. 17. I have therefore ground for glorying in Jesus the Anointed, before God. 18. For I am not daring to say anything of what the Anointed has not done, [but only of what he has done], for the

The Greek Text.

ROMANS XV. 4-18.

4. For whatsoever things were written before now, were fore-written for our instruction, that we, by means of patient perseverance, and the comfort of the [holy] writings, might have hope. 5. And may God [the giver] of patient perseverance and of comfort, give you to have the same thoughtfulness one for another in Jesus the Anointed; 6, that ye, with one mind and one mouth, may glorify the God and Father of our Lord Jesus the Anointed. 7. Wherefore receive ye one another [to favour], even as the Anointed also has received us to the glory of God.

8. And I say that Jesus the Anointed has become a servant of the circumcision on behalf of the truth of God, to confirm the promises [made] to the fathers; 9, and that the Gentiles may glorify God on behalf of his mercy, as it is written,—Therefore I will give thanks to thee among the Gentiles, and will sing psalms to thy name. 10. And again he says,—Rejoice greatly, ye Gentiles, with his people.—And again,—Praise the Lord, all ye Gentiles; and praise him, all ye peoples.—12. And again, Isaiah says,—There shall be the root [shoot] of Jesse; even he who is to arise to rule the Gentiles; in him will the Gentiles hope.

13. And may God, [the giver] of hope, fill you with all joy and peace in trusting; that ye may abound in his hope, by the power of the Holy Spirit.

14. And I am persuaded, my brothers, even I myself, respecting you, that ye also are full of goodness; that ye are filled with all knowledge; that ye are also able to admonish one another. 15. But I have written to you the more boldly, [my] brothers, in part to put you in memory, because of the gracious favour which has been given me by God; 16, that I should be a chief servant of Jesus the Anointed to the Gentiles, doing the holy service of the good message of God, that the offering up of the Gentiles may be acceptable, made holy by the Holy Spirit. 17. I have therefore ground for glorying in Jesus the Anointed, as to things relating to God. 18. For I will not dare to say anything of the works which the Anointed has not done [but only of those which he has done],

The Peshito-Syriac Text.

ROMANS XV. 18-33.

obedience of the Gentiles, by means of me, by word and by deeds; 19, by the power of signs and of wonders, and by the power of the Spirit of God; so that from Jerusalem I have gone round as far as to Illyricum, and have made a full announcement of the Anointed. 20. For I have striven to make the announcement wherethe name of the Anointed had not been spoken; that I might not build on another's foundation; 21, but that [it might be] as it is written,—Those to whom nothing about him had been said, shall see him; and those who had not heard [of him] shall obey.

22. For this reason, I have been prevented, many times, from coming to you; 23, but now, because there is no place for me in these regions, and I have desired for many years past to come to you, 24, I hope that when I go to Spain, I shall come and see you; and that you will lead me thither, when I shall have somewhat enjoyed the pleasure of seeing you.

25. But now I am going to Jerusalem, to serve the holy ones. 26. For those who are in Macedonia and in Achaia have been pleased to impart to [the need of] the poor and holy who are in Jerusalem. 27. They have been pleased [to do so], because they are also in debt to them. For if, as to the Spirit, the Gentiles have shared with them, they are also bound to serve them in things of the flesh. 28. When therefore I shall have accomplished this, and shall have sealed to them this fruit, I will pass to you for Spain. 29. For I know that when I come to you, I shall come in the fulness of the blessing of the good message of the Anointed.

30. And I beseech of you, my brothers, by our Lord Jesus the Anointed, and by the love of the Spirit, that ye labour together with me in prayer to God on my behalf; 31, that I may be delivered from those in Judea who are disobedient; and that the service [of aid] which I am carrying to the holy in Jerusalem, may be well received; 32, and that I may come to you in joy, by the will of God, and may, together with you, be refreshed.

33. May God, [the giver] of peace, be with you all; amen.

The Greek Text.

ROMANS XV. 18-33.

for the obedience of the Gentiles, by means of me, by word and by deed; 19, by the power of signs and of wonders; by the power of the Spirit of God; so that from Jerusalem, and in a circle as far as Illyricum, I have fully [made known] the good message of the Anointed. 20. And I have aspired so to tell the good message, that it should be wherethe Anointed had not been named; that I might not build on another's foundation; 21, but [that it might be] as it is written,—Those who had not been told of him, shall see; and those who had not heard, shall understand.

22. For this reason, I have also been hindered many times from coming to you; 23, but now, having no longer a place in these regions, and having had a strong desire for many years to come to you; 24, whenever I shall go into Spain, I will come to you. For I hope to see you as I pass through, and by you to be sent onward thither, if first I shall have been filled in part with your [company].

25. But now I am going to Jerusalem, to serve the holy ones. 26. For Macedonia and Achaia have been pleased to impart to [the need of] the poor of the holy who are in Jerusalem. 27. For they have been pleased [to do it], and yet they are debtors to them. For if these have imparted to the Gentiles a share in their spiritual things, [the Gentiles] ought also to minister to them in fleshly things. 28. When therefore I shall have finished this, and shall have sealed to them this fruit, I will go on by you into Spain. 29. And I know that when I come to you, I shall come in the fulness of the blessing of the good message of the Anointed.

30. And I beseech you, [my] brothers, by our Lord Jesus the Anointed, and by the love of the Spirit, that ye strive together with me in your prayers to God on my behalf, 31, that I may be delivered from those in Judea who obey not; and that my service [of aid] for Jerusalem may be acceptable to the holy; 32, so that I may come to you in joy by the will of God, and may, together with you, be refreshed.

33. May God, [the giver] of peace, be with you all; amen.

The Peshito-Syriac Text.

ROMANS XVI. 1-16.

XVI. 1. I commend to you Phoebe our sister, who is a servant of the assembly of Cenchrea. 2. [I beg] that ye receive her in our Lord in such way as is right for the holy; and that in every business, ye give her the help which she asks of you; because she also has been the helper of many, and of me also.

3. Ask ye after the peace of Priscilla and of Aquila, labourers together with me in Jesus the Anointed; 4, those who, on behalf of my life gave up their own necks; and to whom not only I give thanks, but also all the assemblies of the Gentiles. 5. And give ye [salute of] peace to the assembly which is in their house.

Ask ye after the peace of my beloved Epænetus, who is the first-fruits of Achaia in the Anointed.

6. Ask ye after the peace of Mary, who has laboured much among you.

7. Ask ye after the peace of Andronicus and of Junias, my relations, who were captives with me; and are known by the chief messengers; and were in the Anointed before I was.

8. Ask ye after the peace of Amplias, my beloved in our Lord.

9. Ask ye after the peace of Urbanus, a labourer with us in the Anointed; and of Stachys, my beloved.

10. Ask ye after the peace of Apelles, chosen by our Lord.

Ask ye after the peace of the household of Aristobulus.

11. Ask ye after the peace of Herodion, my relation.

Ask ye after the peace of those of the household of Narcissus, who are in our Lord.

12. Ask ye after the peace of Tryphæna and Tryphosa, who labour in our Lord.

Ask ye after the peace of Persis my beloved, who has laboured much in our Lord.

13. Ask ye after the peace of Rufus, chosen in our Lord, and of his mother and mine.

14. Ask ye after the peace of Asyncretus, and of Phlegon, and of Hermas, and of Patrobas, and of Hermes, and of the brothers who are with them.

15. Ask ye after the peace of Philologus, and of Julia, and of Nereus, and of his sister, and of Olympas, and of all the holy who are with them.

16. Ask ye after the peace one of another with a holy kiss.

The Greek Text.

ROMANS XVI. 1-16.

XVI. 1. I commend to you Phoebe our sister, who is a servant of the church which is in Cenchrea. 2. [I beg] that ye receive her in the Lord in a manner worthy of the holy, and that ye help her in whatever business she may have need of you; because she also has been a helper of many, and of me myself.

3. Salute ye Priscilla and Aquila, my fellow-labourers in Jesus the Anointed; 4, who, on behalf of my life, put down their own neck; to whom not only I give thanks, but also all the assemblies of the Gentiles; 5, and salute the assembly in their house.

Salute ye Epænetus, my beloved, who is the first-fruits of Achaia to the Anointed.

6. Salute ye Mary, who has laboured much for us.

7. Salute ye Andronicus and Junias, my relations, and my fellow-captives; who are well known by the chief messengers; who also have been in the Anointed from before I was.

8. Salute ye Amplias, my beloved in the Lord.

9. Salute ye Urbanus, our fellow-labourer in the Anointed; and Stachys, my beloved.

10. Salute ye Apelles, the approved in the Anointed.

Salute ye those of the household of Aristobulus.

11. Salute ye Herodion, my relation.

Salute ye those of the household of Narcissus who are in the Lord.

12. Salute ye Tryphæna and Tryphosa, who have laboured in the Lord.

Salute ye the beloved Persis, who has laboured much in the Lord.

13. Salute ye Rufus, chosen in the Lord, and his mother and mine.

14. Salute ye Asyncretus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.

15. Salute ye Philologus and Julia, Nereus and his sister, and Olympas, and all the holy who are with them.

16. Salute ye one another with a holy kiss.

The Peshito-Syriac Text.

ROMANS XVI. 18-27.

All the churches of the Anointed ask after your peace.

17. And I beseech you, my brothers, to be on your guard against those who produce divisions and causes of stumbling, external to that teaching which ye have learned, [and] that ye withdraw yourselves from them. 18. For those who are such serve not our Lord Jesus the Anointed, but their belly; and by kind words and blessings mislead the hearts of the simple. 19. And your own obedience is known to every one. I therefore rejoice in you; and wish you to be wise as to things which are good, and without fault as to things which are evil. 20. And God, [the giver] of peace shall soon crush Satan under your feet.

The gracious favour of our Lord Jesus, the Anointed, be with you.

21. Timothy, my fellow-labourer, and Lucius, and Jason, and Sosipater, my relations, ask after your peace.

22. I Tertius, who have written the letter in [the service of] our Lord, ask after your peace.

23. Gaius, who receives me and all the assembly [to his house], asks after your peace.

Erastus, the Treasurer of the city, asks after your peace; so also does Quartus, a brother.

25. Now unto God, who is able to make you firm in my good message respecting Jesus the Anointed, which has been proclaimed through the revealing of the secret which had been hidden from times eternal; 26, but has been revealed at this time, by means of the writings of the prophets; and which, by the command of the eternal God, has been made known to all the Gentiles, for the obedience of trust;—27, [to him] who only is wise, be glory, by means of Jesus the Anointed, for ever and ever; amen.

24. May the gracious favour of our Lord Jesus the Anointed, be with you all; amen.

Ended is the Letter to the Romans which was written from Corinth, and was sent by the hands of Phoebe, a trustworthy servant.

The Greek Text.

ROMANS XVI. 18-27.

The assemblies of the Anointed salute you.

17. And I beseech you, [my] brothers, to watch those who produce divisions and causes of stumbling, against the teaching which ye have learned, and withdraw ye from them; 18, for such persons serve not our Lord Jesus the Anointed, but their own belly; and by means of kind speech and blessing, deceive the hearts of the simple. 19. For your obedience has gone forth to all. I therefore rejoice over you; and I wish you to be wise as to what is good, and to be blameless as to what is evil. 20. And God [the giver] of peace shall crush Satan under your feet quickly.

The gracious favour of our Lord Jesus the Anointed be with you; amen.

21. Timothy, my fellow-labourer, salutes you; and Lucius, and Jason, and Sosipater, my relations.

22. I Tertius, who have written the letter in [the service of] the Lord, salute you.

23. Gaius, my host, and of the whole assembly, salutes you.

Erastus, the Treasurer of the city, salutes you; and Quartus, the brother.

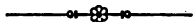
24. The gracious favour of our Lord Jesus the Anointed, be with you all; amen.

25. And to him who is able to make you firm, according to my good message, and what is proclaimed of Jesus the Anointed, according to the revelation of the secret which had been unuttered from times eternal, 26, but has now been made manifest, by means of the writings of the prophets, according to the command of the eternal God, having been made known to all the Gentiles for the obedience of trust,—27, to the only wise God, by means of Jesus the Anointed, be glory for ever; amen.

[The letter] to the Romans was written from Corinth, [and sent] by Phoebe, the servant of the assembly in Cenchrea.

THE FIRST LETTER OF PAUL

To the Assembly of God in Corinth.



The Peshito-Syriac Text.

I CORINTHIANS I. 1-11.

THE FIRST LETTER OF PAUL TO THE CORINTHIANS.

1. 1. Paul, one called, and a chief messenger of Jesus the Anointed, by the will of God; and Sothenes, a brother:—

2. To the assembly of God which is in Corinth; to those who are called and holy; who have been made guilt-free in Jesus the Anointed; and to all those, in every place, who call on the name of our Lord Jesus, the Anointed; their [Lord] and ours:—

3. Gracious favour be with you, and peace, from God our Father, and from our Lord Jesus, the Anointed.

4. I thank my God at all times on your behalf, for the gracious favour of God which has been granted to you by Jesus the Anointed; 5, because in everything ye have been enriched by him; in all speech, and in all knowledge; 6, according to the testimony of the Anointed, which has been confirmed among you; 7, so that ye have not lacked one of his gifts.

But ye expect the revealing of our Lord Jesus, the Anointed; 8, who will confirm you unto the end; so that ye may be blameless in the day of our Lord Jesus, the Anointed. 9. Faithful is God, by whom ye have been called to share the fellowship of his Son Jesus, the Anointed, our Lord.

10. I beseech you, my brothers, by the name of our Lord Jesus, the Anointed, that all of you have one speech, and that there be no divisions among you; but that ye be perfectly united in one way of thinking and in one will. 11. For, my brothers, some of the house of Chloe have sent me [word] of you, that there are

The Greek Text.

I CORINTHIANS I. 1-11.

THE FIRST LETTER OF PAUL, THE CHIEF MESSENGER, TO THE CORINTHIANS.

1. 1. Paul, called [by God, and] a chief messenger of Jesus the Anointed, through the will of God; and Sothenes our brother:—

2. To the assembly of God which is in Corinth; to those who have been made guilt-free in Jesus the Anointed; to the called, to the holy; and to all those who call on the name of our Lord Jesus, the Anointed, in every place; both their [Lord] and ours:—

3. Gracious favour be yours, and peace, from God our Father, and from the Lord Jesus, the Anointed.

4. I thank my God always on account of you, for the gracious favour of God which has been granted to you in Jesus the Anointed; 5, because ye have been enriched with every thing in him; with all speech and all knowledge; 6, even as the testimony of the Anointed has been confirmed in you; 7, so that ye lack no gift of favour; while ye await the revealing of our Lord Jesus, the Anointed; 8, who also will confirm you to the end, [so as to be] blameless in the day of our Lord Jesus, the Anointed. 9. Faithful is God, by whom ye have been called to share the fellowship of his Son Jesus, the Anointed, our Lord.

10. I beseech you, [my] brothers, by the name of our Lord Jesus, the Anointed, that ye all speak the same thing, and that there be no divisions among you; but that ye be completely united in the same mind, and in the same will. 11. For it has been made clear to me, concerning you, my brothers, by these [of

The Peshito-Syriac Text.

I CORINTHIANS I. 11-28.

strifes among you. 12. And I say this,—One of you says,—I am of Paul; and another says,—I am of Apollos; and another says,—I am of Peter; and another says,—I am of the Anointed.—13. Has the Anointed been divided? or has Paul been crucified on your behalf? or were ye immersed in the name of Paul? 14. I thank my God that I did not immerse one of you, except Crispus and Gaius; 15, that no one might say I immersed in my own name. 16. And I also immersed the household of Stephanas. But I know not if I immersed any other but [these] 17. For the Anointed did not send me to immerse, but to make announcement; not with wisdom of words, that the cross of the Anointed might not be made light of.

18. For the words of the cross are, to those who perish, foolishness; but to us who have life [-bliss], they are the power of God. 19. For it is written,—I will destroy the wisdom of the wise, and will take away the understanding of the intelligent.—20. Where is the wise man? or where the learned one? or where the investigator of this world? Has not God made the wisdom of this world folly? 21. For because that, in the wisdom of God, the world by wisdom has not known God, God has pleased, by the foolishness of the proclamation, to give life [-bliss] to those who trust. 22. Because Jews ask for signs, and Syrians seek for wisdom. 23. But we proclaim the Anointed crucified, a stumbling-stone to Jews, and to Syrians foolishness; 24, but to those who are called, Jews and Syrians, the Anointed is the power of God, and the wisdom of God. 25. Because the folly of God is wiser than men; and the weakness of God is stronger than men.

26. For take notice also of the calling of you, my brothers; that not many among you are wise in [the wisdom of] the flesh; nor many among you powerful; nor many among you members of a great family. 27. But God has chosen the foolish persons of the world, that he might put to shame the wise; and has chosen the weak of the world, that he might put to shame the powerful; 28, and has chosen those whose family is of small account in the world, and those who are despised, and those who are nothing, that he might bring to nothing

The Greek Text.

I CORINTHIANS I. 11-28.

the household] of Chloe, that there are strifes among you. 12. And I say this, that each of you says,—I am of Paul.—And I of Apollos,—And I of Peter,—And I of the Anointed.—13. Has the Anointed been divided? Has Paul been crucified on your behalf? or were ye immersed into the name of Paul? 14. I thank God that I did not immerse one of you, except Crispus and Gaius; 15, that no one might say that I immersed into my own name. 16. And I immersed also the household of Stephanas. Besides [these], I know not if I immersed any other. 17. For the Anointed did not send me to immerse, but to tell the good message; not in wisdom of words, that the cross of Christ might not be made nothing of.

18. For the words of the cross are to those who are perishing, foolishness; but to us who are saved, they are the power of God. 19. For it is written,—I will destroy the wisdom of the wise; and take away the understanding of the intelligent.—20. Where is the wise man? Where is the learned one? Where is the search-maker of this world? Has not God made foolish the wisdom of this world. 21. For because that, in the wisdom of God, the world by means of its wisdom has not known God, God has pleased, by means of the foolishness of the proclamation, to save those who trust; 22, for the Jews ask for a sign, and the Greeks seek for wisdom; 23, but we proclaim the Anointed crucified; to the Jews a stumbling-stone; and to the Greeks foolishness; 24, but to those who are called, both Jews and Greeks,—The Anointed, the power of God, and the wisdom of God. 25. For the folly of God is wiser than men, and the weakness of God is stronger than men.

26. For take notice of the calling of you, [my] brothers; that not many wise as to [the wisdom of] the flesh, not many powerful, not many noble [are called]; 27, but God has chosen the foolish things of the world, that he may put to shame the wise men; and God has chosen the weak things of the world that he may put to shame the things which are strong; 28, and the things of the world which are without nobility, and the things which are despised, God has chosen, and the things which are not, that he may bring to nothing things

The Peshito-Syriac Text.

I CORINTHIANS I. 28-31. II. 1-13.

those who are something; 29, that no flesh might glory before him.

30. But ye are also [of descent] from him, in Jesus the Anointed; who is to us wisdom from God, and righteousness, and holiness, and deliverance by ransom; 31, as it is written,—He who glories, let him glory in the Lord.

II. 1. And I, my brothers, when I came to you, did not announce to you the [revealed] secret of God, with grandeur of speech, nor with wisdom; 2, nor did I consider myself, while among you, as having to know anything, but as to Jesus the Anointed, and him crucified. 3. And I was with you in great fear, and in trembling. 4. And my speech and my proclamation were not with the persuasion of words of wisdom, but by the demonstration of the Spirit and of power; 5, that your trust might not be in the wisdom of men, but in the power of God.

6. But we speak wisdom among those who are perfected; wisdom which is not of this world, nor of the authorities of this world, who are to be abolished. 7. But we speak the wisdom of God in respect of a [revealed] secret; wisdom which had been concealed, and which God fore-designed from before the worlds were, for our glory; 8, wisdom which not one of the authorities of this world knew; for if they had known it, they would not have crucified the Lord of glory. 9. But as it is written,—What eye has not seen, and ear has not heard, nor has entered into the heart of man, God has prepared for those who love him.—10. But to us God has revealed it by his Spirit. For the Spirit explores all things, even the depths of God. 11. For what man is there who knows what is in a man, except the spirit of a man which is in him? So also what is in God, no one knows except the Spirit of God. 12. But we have received, not the spirit of the world, but the Spirit who is from God; that we may know the gifts which have been given to us by God. 13. Which also we speak of; not by being taught words of the wisdom of men, but by being taught [those] of the Spirit; and the things of the Spirit we make to agree with the things of the Spirit.

The Greek Text.

I CORINTHIANS I. 28-31. II. 1-13.

which are; 29, that no flesh may glory before him.

30. But ye are [of descent] from him, in Jesus the Anointed; who has been made to us wisdom from God, and righteousness, and freedom from guilt, and deliverance by ransom; 31, that as it is written,—Let him who glories, glory in the Lord.

II. 1. And I when I came to you, [my] brothers, came not with superiority of speech or of wisdom, when announcing to you the testimony of God. 2. For I resolved not to know anything among you, except Jesus the Anointed, and him crucified. 3. And I was with you in weakness and in fear, and in much trembling. 4. And my speech, and my proclamation, were not with persuasive words of man's wisdom, but by the demonstration of the Spirit and of power; 5, that your trust might not be in the wisdom of men, but in the power of God.

6. But we speak wisdom among those of full growth; but wisdom not of this world; nor of the rulers of this world, who are to be abolished; 7, but we speak the wisdom of God in respect of a [revealed] secret; wisdom which had been hidden; wisdom which God fore-designed before the ages, for our glory; 8, wisdom which not one of the rulers of this world has known; for if they had known it, they would not have crucified the Lord of glory. 9. But, as it is written,—Things which eye has not seen, and ear has not heard, and which have not entered into the heart of man, God has prepared for those who love him.—10. But to us God has revealed them, by means of his Spirit. For the Spirit searches all things, even the depths of God. 11. For who of men knows the things of a man, except the spirit of the man which is in him? So also the things of God no one knows except the Spirit of God. 12. But we have received, not the spirit of the world, but the Spirit who is from God; that we may know the gifts which, as a favour, have been given us by God. 13. Of which we also speak, not in words taught by man's wisdom, but in those taught by the Holy Spirit; and we combine things of the Spirit with things of the Spirit.

The Peshito-Syriac Text.

I CORINTHIANS II. 14-18. III. 1-14.

14. For the man who is in [his] animal nature, receives not the things of the Spirit; for they are foolishness to him; and he is unable to know them; because they are judged of rightly by means of the Spirit. 15. But he who is of the Spirit, judges rightly of everything; and yet he himself is judged of rightly by no [natural] man. 16. For who has so known the will of the Lord, that he shall teach him? But we have the will of the Anointed.

III. 1. And I, my brothers, have not been able to speak to you as to men of the Spirit, but as to those who are in their bodily nature; and as to infants in the Anointed. 2. I have given you milk to drink, and have not given you solid food; for till now ye have not been able [to take it]; nor even now are ye able. 3. For till now ye have been in your fleshly nature. For as there are among you envy, and strife, and divisions, are ye not of bodily mind? and walk ye not in your fleshly nature? 4. For when one or other of you says,—I am of Paul;—and another says,—I am of Apollos;—are ye not of bodily mind? 5. For who is Paul? or who is Apollos? who but servants, by means of whom ye trusted? and by one or other as the Lord gave [you] to him? 6. I planted, and Apollos watered; but God made [the plants] grow. 7. Therefore not he who plants is anything, nor he who waters; but God, who makes [the plants] grow. 8. And he who plants, and he who waters, are one [in service]; each has to receive his reward according to his labour. 9. For we are labouring together with God; and ye are God's work of tillage, and God's building.

10. According to the gracious favour of God which has been granted me, I have laid the foundation, as a wise master-builder, and another builds on it; but let every one see how he builds on it. 11. For another foundation different from this which is laid, no one can lay; which is, Jesus the Anointed. 12. And if any one builds on this foundation, gold, or silver, or precious stones; or wood, or hay, or stubble; 13, the work of each is to be revealed; for that day is to reveal it; because it is to be revealed by fire; and the fire will decide what the work of every one is. 14. That builder whose

The Greek Text.

I CORINTHIANS II. 14-18. III. 1-14.

14. But man, when in his animal state, receives not the things of the Spirit of God; for they are foolishness to him; and he is unable to know them; because they are judged of rightly by means of the Spirit. 15. But he who is of the Spirit, judges rightly of all things; and yet he himself is judged of rightly by no one. 16. For who has known the will of the Lord, so that he will be able to teach him? But we have the will of the Anointed.

III. 1. And I, [my] brothers, have not been able to speak to you as to men of the Spirit, but [have spoken] to you as to those of fleshly nature; as to babes in the Anointed. 2. I have given you milk to drink; and have not [given you] solid food. For ye have not been able [to receive it]; and not even now are ye yet able. 3. For ye are still fleshly. For whereas there are among you envy, and strife, and divisions, are ye not fleshly, and do ye not walk as man does? 4. For when one says,—I am of Paul; and another,—I of Apollos;—are ye not fleshly? 5. Who then is Paul? and who is Apollos? but servants by means of whom ye trusted? and as the Lord gave [you] to each? 6. I planted, Apollos watered; but God gave growth. 7. So that neither he who plants is any thing, nor he who waters; but God who gives growth. 8. And he who plants, and he who waters, are one [in service]; but each will receive his own reward, according to his own labour. 9. For we are God's co-workers; ye are God's tilled field, God's building.

10. According to the gracious favour of God which has been granted me, I, as a wise master-builder, have laid the foundation; and another builds on it; but let each see how he builds on it. 11. For other foundation can no one lay than that which is laid; which is, Jesus the Anointed. 12. But if any one builds on this foundation, gold, silver, precious stones, wood, hay, stubble; 13, the work of each will be made manifest; for the day will show it; because it is to be revealed in fire; and the fire will test the work of everyone, of what kind it is. 14. If any one's work remains, which he has

The Peshito-Syriac Text.

I CORINTHIANS III. 14-23. IV. 1-7.

work shall remain, will receive his reward; 15, and he whose work shall be burnt, he will suffer loss; but he will be delivered, yet so as from fire.

18. Know ye not that ye are the temple of God, and that the Spirit of God dwells among you? 17. He who destroys the temple of God, him will God destroy. For the temple of God is holy; which [temple] ye are.

18. Let no one deceive himself; let him among you who thinks that he is wise in [the wisdom of] this world, become a fool that he may be wise. 19. For the wisdom of this world is folly with God. For it is written,—He takes the wise in their craftiness.—20. And again,—The Lord knows the thoughts of the wise, that they are empty. 21. Because of this, let no one glory in men; for all things are yours; 22, whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all things are yours; 23, and ye have the Anointed, and the Anointed has God.

IV. 1. We are to be regarded by you as servants of the Anointed, and stewards of the [revealed] secrets of God. 2. Moreover, it is here required in stewards that each be found faithful. 3. But as to myself, it is of little importance to me that I should be judged by you, or by every man; nor do I even judge myself. 4. For I am not conscious in myself of any [unfaithfulness], but I am not by this proved righteous; for my judge is the Lord. 5. For this reason, do not judge before the time; until the Lord shall come; who will shed light on the hidden things of darkness, and reveal the thoughts of [men's] hearts; then will each one have praise from God.

6. These things, my brothers, I have transferred to my own person and that of Apollos, because of you; that in us ye may learn not to form a higher opinion than that which has been described in writing; and that no one may be lifted up against his companion because of any other. 7. For who has sought thee out? Or what hast thou which thou hast not received? And if thou hast received it,

The Greek Text.

I CORINTHIANS III. 14-23. IV. 1-7.

built on [the foundation], he will receive a reward; 15, if any one's work shall be burnt, he will suffer loss; but he himself will be saved, yet so as [by passing] through fire.

18. Know ye not that ye are the temple of God, and that the Spirit of God dwells among you? 17. If any one destroys the temple of God, him will God destroy; for the temple of God is holy; which temple ye are.

18. Let no one deceive himself; if any one seems to himself to be wise among you in [the wisdom of] this world, let him become a fool, that he may become wise. 19. For the wisdom of this world is folly with God. For it is written,—Who takes the wise in their craftiness.—20. And again,—The Lord knows the thoughts of the wise, that they are empty.—21. So let no one glory in men; for all things are yours; 22, whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all are yours; 23, and ye have the Anointed, and the Anointed has God.

IV. 1. Let a man so regard us as being servants of the Anointed, and stewards of the [revealed] secrets of God. 2. Moreover it is required in stewards that a person be found faithful. 3. But to me it is of the least importance that I should be fully judged by you, or by men of the day; I do not even fully judge myself. 4. For I am not conscious to myself of any [unfaithfulness], yet I am not by this proved righteous; but he who fully judges me is the Lord. 5. So then, judge ye nothing before the due time; until the Lord shall come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of our hearts; and then each will have his praise from God.

6. And these things, [my] brothers, I have transferred to myself and Apollos because of you, that ye may learn in us not to form a higher opinion than that which has been described in writing; that no one may be puffed up on behalf of one person against his companion. 7. For who makes thee to differ [from others]? and what hast thou which thou hast not received? And then, if thou

The Peshito-Syriac Text.

I CORINTHIANS IV. 7-21. V. 1-2.

why dost thou glory, as if thou hadst not received it?

8. Ye are now well fed and rich; and have reigned as kings without us. I wish indeed that ye did reign, that we also might reign with you. 9. But I think that God has placed us, the chief messengers, last, as for death; because we are a spectacle to the world, and to angels, and to men. 10. We are fools because of the Anointed; but ye are wise in the Anointed. We are weak, but ye are strong. Ye are praised, but we are treated with contempt. 11. Up to this hour, we hunger, and thirst, and are naked, and are beaten with fists, and have no fixed abode; 12, and we labour, working with our hands. They treat us with contempt, and we bless them. They persecute us, and we bear it patiently. 13. They revile us, and we beseech them. We have been as if the dung-dirt of the world, and filth washed off by every one, until now.

14. It is not as if I would put you to shame that I write these things; but as my beloved sons I admonish you. 15. For if ye should have ten thousand teachers in the Anointed, ye would not have many fathers; for, by means of Jesus the Anointed, I have begotten you, by what I announced. 16. I beseech you therefore to be like me.

17. For this reason I have sent to you Timothy, who is my beloved son, and faithful in the Lord; that he may bring to your remembrance my ways which are in the Anointed, according to what I teach in all the assemblies. 18. Some of you have been puffed up as if I were not coming to you. 19. But, if the Lord pleases, I am coming to you soon; and will know, not the speech of those who exalt themselves, but their power. 20. For the kingdom of God is not in speech, but in power. 21. What do ye wish? Shall I come to you with a rod? or in love, and in a lowly spirit?

V. 1. It is heard, as a certainty, that there is fornication among you; and that it is such fornication as is not named even among the profane; that a son should even take the wife of his father. 2. And ye are puffed up, and have not, in preference, sat in mourning, [with intent]

The Greek Text.

I CORINTHIANS IV. 7-21. V. 1-2.

hast received it, why dost thou glory, as if thou hadst not received it?

8. Ye are already full-fed; ye have already become rich; ye have reigned as kings without us; and I wish indeed that ye had reigned, that we also might reign together with you. 9. For I think that God has set forth us, the chief messengers, last, as for death; because we have been made a spectacle to the world, and to angels, and to men. 10. We are fools because of the Anointed; but ye are wise in the Anointed. We are weak; but ye are strong. Ye are in glory; but we are without honour. 11. To the present hour we hunger, and thirst, and are naked, and are buffeted, and have no fixed dwelling-place; 12, and we labour, working with our own hands. Being reviled, we bless; being persecuted, we endure it; 13, being evil spoken of, we intreat. We have been treated as the waste-filth of the world, and as the off-scouring of all things, until now.

14. I write not these things to put you to shame; but, as my beloved children, I admonish you. 15. For if ye should have ten thousand teachers in the Anointed, yet ye would not have many fathers; for in Jesus the Anointed, I have begotten you, by means of the good message. 16. I therefore intreat you, be ye imitators of me.

17. For this reason I have sent to you Timothy, who is my beloved son, and faithful in the Lord, who will remind you of my ways, which are in the Anointed, according to what I teach everywhere in every assembly. 18. Some have been puffed up, as if I were not coming to you. 19. But I will come to you soon, if the Lord shall please, and will know, not the words of those who are puffed up, but the power. 20. For the kingdom of God is not in words, but in power. 21. What do ye wish? That I should come to you with a rod? or in love, and in a spirit of meekness?

V. 1. It is heard, as a certainty, that there is fornication among you, and such fornication as is not named even among the Gentiles; so that one has the wife of his father. 2. And ye are puffed up, and have not, in preference, mourned, [with intent] that he who has done this

The Peshito-Syriac Text.

I CORINTHIANS V. 2-13. VI. 1-3.

that he who has done this deed should be removed from among you. 3. For I who, though far from you in body, am near to you in spirit, have already decided, as if near, respecting him who does this; 4, that ye be all of you assembled in the name of our Lord Jesus the Anointed; I also being with you in spirit, together with the power of our Lord Jesus the Anointed; 5, and that ye deliver up this person to Satan, for the destruction of [the power of] his body, that he may have life [-bliss] in spirit in the day of our Lord Jesus the Anointed.

6. Your glorying, my brothers, is not good. Know ye not that a little leaven ferments the whole lump? 7. Purge out from you the old leaven; that ye may be a new lump; even as ye are to be unleavened. For our Passover [-Lamb] is the Anointed, who has been slain on our behalf. 8. For this reason, let us keep the feast, not with the old leaven, nor with the leaven of malice and bitter provocation, but with the unleavened bread of purity and holiness.

9. I have written to you in [this] letter, not to have companionship with fornicators. 10. But I do not say, [have none] with fornicators who are in this world; nor [speak I] of [its] covetous persons, or [its] extortioners, or image-worshippers; otherwise ye would be bound also to go out of the world. 11. But what I have written to you is this, that ye are not to have companionship with one who is called a brother, if he is a fornicator, or covetous, or an image-worshipper; or is a reviler, or a drunkard, or an extortioner; with him who is such, not even to eat bread. 12. For what have I to do with judging those without? But judge ye those who are within. 13. (For those who are without God judges.) And remove ye the evil person from among you.

VI. 1. Dares any one of you when he has against his brother a question for a judge, to go for judgment before the wicked, and not before the holy? 2. Do ye not also know that the holy will judge the world? and if the world is to be judged by you, are ye unfit to decide the smallest things submitted for judgment? 3. Know ye not that we are to judge angels? How much more those

The Greek Text.

I CORINTHIANS V. 2-13. VI. 1-4.

deed may be taken from the midst of you. 3. For I, as being absent in body, but present in spirit, have already decided, as if present, respecting him who has thus done this deed, 4, that ye, having been assembled in the name of our Lord Jesus the Anointed, and my spirit, together with the power of our Lord Jesus the Anointed, 5, deliver up such a person to Satan, for the destruction of [the power of] the flesh; that the spirit may be saved in the day of the Lord Jesus.

6. Your ground for glorying is not good. Know ye not that a little leaven leavens the whole lump of dough? 7. Purge out therefore the old leaven, that ye may be a new lump of dough; even as ye are to be unleavened. For also our Passover [-Lamb], the Anointed, has been slain on our behalf. 8. So then, let us keep the feast, not with the old leaven, nor with the leaven of malice and ill-will, but with the unleavened bread of sincerity and truth.

9. I have written to you in my letter, not to have companionship with fornicators; 10, yet not absolutely none with the fornicators of this world, or with its covetous persons, or extortioners, or image-worshippers; for in that case, ye would be bound to go out of the world. 11. But now I have written to you not to have companionship with any one who is called a brother, if he be a fornicator, or covetous, or an image-worshipper, or a reviler, or a drunkard, or an extortioner; with such a person not even to eat. 12. For what have I to do with judging those also who are without? Have not ye to judge those who are within? 13. But those who are without, God judges. Remove ye then the wicked person from among yourselves.

VI. 1. Dares any one of you who has a complaint against his neighbour, to go for judgment before the unrighteous, and not before the holy? 2. Know ye not that the holy will judge the world? And if the world is to be judged by you, are ye unworthy to be judges of the smallest questions? 3. Know ye not that we shall judge angels? Can we not then [judge] things of this life? 4. If therefore ye

The Peshito-Syriac Text.

I CORINTHIANS VI. 3-17.

who are of this world? 4. But if ye have a question for judgment about things of this world, place ye in the seat of judgment those who are despised in the assembly. 5. And it is to shame [you] I say [this] to you. So then there is not among you even one wise man who would be able to judge justly between a brother and his brother; 6, but a brother seeks judgment against his brother, and this before those who do not trust.

7. Ye yourselves therefore have now become guilty, because one of you demands judgment against another. For why do ye not suffer injury? and why do ye not submit to be robbed? 8. Instead [of this], ye inflict injury, and ye rob even your brothers. 9. Know ye not then that the wicked are not to inherit the kingdom of God? Do not err; not fornicators, nor image-worshippers, nor adulterers, nor corrupters, nor those who bed-sin with males, 10, nor the covetous, nor thieves, nor drunkards, nor revilers, nor extortioners;—these are not to inherit the kingdom of God. 11. And these [sins] have been in some of you. But ye have been washed clean, and made holy, and declared righteous, in the name of our Lord Jesus the Anointed, and by the Spirit of our God.

12. I have authority [to eat] all things; but all things are not good for me; I have authority [to eat] all things; but over me no one shall exercise authority. 13. Food is for the belly; and the belly is for food; but God will bring to nothing both of them.

But the body is not for fornication, but for our Lord; and our Lord for the body. 14. And God both raised [to life] our Lord, and will also raise us [from deadness] by his power.

15. Know ye not that your bodies are members of the Anointed? Shall one take a member of the Anointed, and make it the member of a harlot? Far be it [from us].

16. Know ye not also that he who is joined to a harlot, is one body [with her]? For it is said,—They two shall be one body.—17. But he who joins himself to our Lord, is one spirit with him.

The Greek Text.

I CORINTHIANS VI. 4-17.

have questions for a judge relating to things of this life, seat for [judges] those who are despised in the assembly. 5. I say [this] to shame you. So then there is not even one wise man among you who would be able to judge between [a brother and] his brother; 6, but brother seeks judgment against brother, and this before those who trust not.

7. There is therefore now entirely a defect among you, that ye have actions for judgment one against another. Why do ye not in preference suffer injustice? Why do ye not in preference submit to be robbed? 8. But ye yourselves do injustice and rob; and do these things to your brothers. 9. Know ye not that the unrighteous will not inherit the kingdom of God? Be not deceived; not fornicators, nor image-worshippers, nor adulterers, nor men-harlots, nor those who bed-sin with males, 10, nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. 11. And some of you were [guilty of] these things. But ye have been bathed clean from them, ye have been made holy, ye have been declared righteous, in the name of our Lord Jesus, and by the Spirit of our God.

12. It is lawful for me [to eat] all things, but all things are not for my good. It is lawful for me [to eat] all things; but I will not be domineered over by anyone. 13. Foods are for the belly, and the belly for foods; but God will bring to nothing both it and them.

But the body is not for fornication, but for the Lord; and the Lord for the body; 14, and God both raised [to life] our Lord, and will raise us from [deadness] by his power.

15. Know ye not that your bodies are members of the Anointed? Shall I then take away the members of the Anointed, and make them the members of a harlot? Oh, no.

16. Know ye not also that he who is joined to a harlot is one body [with her]? For [God] says,—The two shall be one flesh.—17. But he who is joined to the Lord is one Spirit [with him.]

The Peshito-Syriac Text.

I CORINTHIANS VI. 18-20. VII. 1-13.

18. Flee ye from fornication; for every [other] sin which a man shall commit, is outside of his body; but he who commits fornication sins within his own body.

19. Know ye not also that your body is a temple of the Spirit of Holiness, who dwells in you? whom ye have received from God?

Also ye are not your own; 20, for ye have been bought with a price; therefore glorify God in your body, and in your spirit, which belong to God.

VII. 1. And as to the things about which ye have written to me:—

It is good for a man that he should not approach a woman [as a wife]. 2. But, because of fornication, let each man have his wife, and [each] woman have her husband. 3. And let the man return to his wife the love which is due; so also let the wife, to her husband. 4. The wife has not authority over her body, but her husband [has]; so also the man has not authority over his body, but his wife [has]. 5. Therefore deprive not one another, except when ye both consent, at the time when ye devote yourselves to fasting and prayer; and again ye shall return to the same state, that Satan may not tempt you because of the desire of your body. 6. But this I say as for the weak, not as a command. 7. For I wish that all men should be as I am in purity. But to every man a gift is given by God, to one of this kind, to another of that.

8. And I say to those who have not wives, and to widows, that it is good for them if they shall continue to be as I am. 9. But if they cannot bear this patiently, let them marry, for it is much better to take a wife, than to burn with desire.

10. But those who have wives, I command;—not I, but my Lord commands, that the wife separate not from her husband; 11, and if she shall separate, let her continue to be without a man; or let her be reconciled to her husband. And let not the man put away his wife.

12. But to the rest speak I, my Lord does not:—If there be a brother who has a wife who does not trust, and she wishes to dwell with him, let him not put her away. 13. And let not the wife who has a husband who does not trust, and who

The Greek Text.

I CORINTHIANS VI. 18-20. VII. 1-13.

18. Flee from fornication. Every [other] sin which a man shall commit, is outside of his body; but he who commits fornication, makes sin enter his own body.

19. Know ye not also that your body is a temple of the Holy Spirit, who is in you, whom ye have from God?

And ye are not your own; 20, for ye have been bought with a price; therefore glorify God in your body and in your spirit, which belong to God?

VII. 1. And as to the things about which ye have written to me:—

It is good for a man not to touch a woman [as a wife]. 2. But because of deeds of fornication, let each man have his own wife, and each woman have her own husband. 3. Let the man return to his wife the good-will due; and likewise also the woman, to her husband. 4. The wife has not authority over her own body, but the husband [has]; and likewise also the husband has not authority over his own body, but the wife [has]. 5. Deprive ye not one another; unless it be by agreement, for a time; that ye may have opportunity for fasting and prayer, and may come together again into the same state; that Satan may not tempt you because of your want of self-control. 6. But this I say as permission, not as command. 7. For I wish all men to be even as I myself am. But each has his own gift from God; one [a gift] of this kind, another, of that.

8. And I say to the unmarried and to widows, that it will be good for them if they continue to be as I am. 9. But if they have not self-control, let them marry; for it is better to marry, than to be in heat of desire.

10. But the married I command,—not I, but the Lord commands,—that the wife depart not from her husband; (but also, if she shall depart, let her remain unmarried, or be reconciled to her husband.) And that the husband do not put away his wife.

12. But to the rest I say, the Lord does not;—If any brother has a wife who does not trust, and she is well pleased to dwell with him, let him not put her away. 13. And let not the wife who has a husband who does not trust, and who

The Peshito-Syriac Text.

I CORINTHIANS VII. 13-28.

wishes to dwell with her, put away her husband. 14. For the man who does not trust, is holy in respect of the wife who trusts; and the wife who does not trust, is holy in respect of the man who trusts; otherwise their children would be impure; but now they are pure.

15. But if he who does not trust, separates, let him separate. A brother or a sister is not under bondage in these [circumstances.]

It is to peace that God has called us. 16. For what knowest thou, O wife, as to whether thou wilt be the means of life [-bliss] to thy husband? Or knowest thou, O man, as to whether thou wilt be the means of life [-bliss] to thy wife? 17. But let each one so walk as the Lord has divided to him [his lot]; and each one as God has called him. And to all the assemblies also I give this command. 18. If a person has been called when circumcised, let him not change to uncircumcision; and if he has been called in uncircumcision, let him not be circumcised. 19. For circumcision is nothing, also uncircumcision is nothing, except the keeping of the commands of God. 20. Let every one continue in the calling in which he was called. 21. If thou wast called when a bond-servant, let it not trouble thee; but even if thou art able to be made free, choose for thyself that thou wilt work. 22. For he who has been called by our Lord when a bond-servant, is a freedman of God. So also he who has been called when a freeman, is a bond-servant of the Anointed. 23. Ye have been bought with a price, be not ye bond-servants of men. 24. Let each one, my brothers, continue with God in that state in which he was called.

25. Respecting an unmarried state, I have no command from God; but I give advice, as a man to whom mercy has been shown by God to be faithful. 26. And I think that this is good, because of the pressure of the time; that it is good for a man to be in this state. 27. Art thou bound to a wife? seek not to be free; art thou free from a wife? seek not a wife. 28. (Yet if thou shalt take a wife, thou wilt not sin. And if a virgin shall take a husband, she will not sin.) For affliction of body will be theirs who shall be in that [married] state. But I spare you,

The Greek Text.

I CORINTHIANS VII. 13-28.

is well-pleased to dwell with her, put him away. 14. For the husband who does not trust, is holy in respect of his wife, and the wife who does not trust, is holy in respect of her husband; since otherwise your children would be impure, but now they are holy.

15. But if he who does not trust, separates, let him separate. The brother or the sister is not under bondage in such [circumstances.]

But God has called us [to live] in peace, 16. For what knowest thou, O wife, as to whether thou wilt be salvation to thy husband? And what knowest thou, O husband, whether thou wilt be salvation to thy wife? 17. Let each one then so walk as God has divided to him [his lot]; each one as the Lord has called him. And so I command in all the assemblies. 18. Has any one been called when circumcised, let him not become uncircumcised. Has any one been called when uncircumcised, let him not become circumcised. 19. Circumcision is nothing, and uncircumcision is nothing, except the keeping of the commands of God. 20. Let each one continue in that calling in which he was called. 21. Wast thou called when a bond-servant? let it not trouble thee; but even if thou art able to become free, make the more use of it. 22. For he who was called by the Lord when a bond-servant, is the Lord's freedman; likewise he also who was called when a freeman, is a bond-servant of the Anointed. 23. Ye have been bought with a price, be not ye bond-servants of men. 24. Let each one continue with God, [my] brothers, in that state in which he was called.

25. Respecting unmarried persons, I have no command of the Lord; but I give my opinion as one to whom mercy has been shown by the Lord to be faithful. 26. I think therefore that this is good, because of the present pressure; that it is good for a man to be in this state. 27. Art thou bound to a wife? seek not to be freed; art thou loosed from a wife? seek not a wife. 28. But if thou shalt marry, thou wilt not have sinned; and if a virgin shall marry, she will not have sinned. But such will have affliction in their flesh. But I spare you.

The Peshito-Syriac Text.

I CORINTHIANS VII. 29-40.

29. And I say this, my brothers; that the time which henceforth remains, has been made short, so that those who have wives, should be as if they had none; 30, and those who weep, as if they wept not; and those who rejoice, as if they rejoiced not; and those who buy, as if they possessed not; 31, and that those who use this world, should not exceed its right use. For the system of this world is passing away. 32. For this reason, I wish you to be without care. For he who has not a wife, thinks about the things of his Lord, how he shall please his Lord; 33, and he who has a wife cares about the world, how he shall please his wife. 34. And there is a difference between a wife and a virgin. She who has no husband, thinks about her Lord, that she may be holy in her body and in her spirit; and she who has a husband, thinks about the world, as to how she shall please her husband. 35. I am saying this for your own advantage; I am not throwing a noose over you; but [wishing] that ye may continue with your Lord in a becoming manner, without thinking about the world.

36. But if any one thinks that he incurs reproach on account of his virgin [daughter], because her time [for marriage] has passed, and he has not given her to a husband, and that he ought (1) to give her, let him do as he pleases; he sins not; let her be married. 37. But he who has firmly decided in his mind, and whom nothing compels [to do otherwise], and who has authority to do as he wills, and who is of this judgment in his heart, that he should keep his virgin [daughter unmarried]; does well. 38. And therefore he who gives his virgin [daughter in marriage], does well; and he who does not give his virgin [daughter in marriage], does surprisingly well.

39. A wife, so long as her husband lives, is bound [to him] by law; but if her husband shall sleep [in death], she is free to be [married] to whom she pleases; [but] only [to one] in our Lord. 40. But in my opinion, [it will be for] her blessedness, if she shall remain thus; and I also

Note 1, verse 38. The copies of Walton, Gutbir, and Schaaf, have, "he ought." Those of the Maronites, of Ooroomia, and Lee, have, like the Greek, "and that he ought."

The Greek Text.

I CORINTHIANS VII. 29-40.

29. But this I say, [my] brothers, that our time is made short as to what remains; so that those who have wives may be as if they had none; 30, and those who weep, as if they wept not; and those who rejoice, as if they rejoiced not; and those who buy, as if they possessed not; 31, and those who use this world, as not using it to excess. For the system of this world is passing away. 32. And I wish you to be without care. He who is unmarried cares for the things of the Lord, how he shall please the Lord; 33, but he who is married cares for the things of the world, how he shall please his wife. 34. There is a difference between the wife and the virgin; the unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit; but the married woman cares for the things of the world, how she shall please her husband. 35. And this I say for your own advantage; not that I may cast on you a snare, but for what is becoming, and for rendering good service to the Lord without interruption.

36. But if any one thinks that he is not doing what becomes him to his virgin [daughter]; if she be past her prime, and it ought to be thus, let him do what he pleases; he sins not; let [the persons referred to] marry. 37. But he who stands firm in his heart, having no necessity [to do otherwise], but has authority [to act] according to his own will, and has come to this decision in his heart, that he will keep his virgin [daughter], does well. 38. So that even he who gives her in marriage, does well; but he who does not give her in marriage, does better.

39. A wife, so long as her husband lives is bound [to him] by law; but if her husband shall sleep [in death], she is free to be married to whom she pleases; [but] only [to one] in the Lord. 40. But she will be more blessed if she continues to be so [as she is], in my opinion; and I

The Peshito-Syriac Text.

I CORINTHIANS VII. 40. VIII. 1-13.

IX. 1.

think that the Spirit of God is [speaking] in me.

VIII. 1. Respecting sacrifices offered to images;—we know that in all of us there is knowledge, and that knowledge puffs up: but love builds up. 2. Yet if a person thinks that he knows something, he knows nothing yet as he ought to know it. 3. But if a person loves God, that person is known by him.

4. Therefore, as to food of slain animals offered to images; we know that an image is nothing in the world, and that there is no other God but one. 5. For there are what are called gods, whether in heaven or on earth, (as there are many gods and many lords); 6, yet we have, for ours, [but] one God, the Father; from whom are all things, and in whom are we; and one Lord, Jesus the Anointed, by means of whom are all things, by means of whom also are we; 7, yet there is not in every one [of us this] knowledge; for there are some who until now, eat conscientiously things which are offered to images as being slain offerings; and because their conscience is weak, it is defiled. 8. Food, indeed, does not give us access to God; for if we eat, we gain nothing; and if we do not eat, we suffer no loss. 9. But be watchful lest this your authority to [eat] should become a stumbling-stone to the weak. 10. For if a person shall see thee, who hast knowledge, reclined [at a feast] in a house of images, will not his conscience, because it is weak, be strengthened to eat of slain offerings? 11. And he who is weak is perishing through thy knowledge; he because of whom the Anointed died. 12. And if ye thus offend against your brothers, and strike their weak consciences, ye offend against the Anointed. 13. For this reason, if food be a stumbling-stone to my brother, I will not eat flesh for ever, that I may not make my brother stumble.

IX. 1. Am I not a freeman? Am I not also a chief-messenger? Have I not also seen Jesus, the Anointed, our Lord?

The Greek Text.

I CORINTHIANS VII. 40. VIII. 1-13.

IX. 1.

think that [in this] I have also the Spirit of God.

VIII. 1. And as to slain animals offered to images;—we know that we all have knowledge; knowledge puffs up, but love builds up. 2. And if a person thinks that he knows something, not yet does he know any thing as he ought to know it; 3, but, if a person loves God, this person is known by him.

4. Therefore concerning the food of slain animals offered to images; we know that an image is nothing in the world, and that there is no other God but one. 5. For though there are what are called gods, whether in heaven or on earth; (as there are many gods and many lords); 6, yet to us there is one God, the Father, from whom are all things, and for whom are we; and one Lord, Jesus the Anointed, by means of whom are all things, and by means of whom are we; 7, yet the knowledge [of this] is not in all [of us]; for some, until now, eat, as [such], a slain animal offered to an image, with conscientious [reverence] for the image; and their conscience, being weak, is defiled. 8. Food does not commend us to God; for neither, if we eat, do we profit, nor, if we do not eat, suffer loss. 9. But be watchful lest this your authority [to eat], should become a stumbling-stone to the weak. 10. For if someone should see thee who hast knowledge, reclining [at a feast] in the temple of an image, would not his conscience, if he is weak, be encouraged to eat slain animals offered to images? 11. And shall the weak brother, because of whom the Anointed died, perish (1) through thy knowledge? 12. And in so sinning against your brothers, and striking their weak conscience, ye sin against the Anointed. 13. Therefore, if food makes my brother stumble, I will not eat flesh for ever, that I may not make my brother stumble.

IX. 1. Am I not free? Am I not a chief messenger? Have I not seen Jesus, the Anointed, our Lord? Are not ye my

Note 1, verse 11. Some Greek copies have, like the Syriac, "the weak brother is perishing," instead of "shall the weak brother perish?"

The Peshito-Syriac Text.

I CORINTHIANS IX. 1-18.

And are not ye my work in my Lord? 2. Even if to others I am not a chief-messenger, yet to you I am; and the seal of my office of chief-messenger ye are.

3. My defence to those who judge me is this:—4. Have we not authority to eat and to drink? 5. Have we not also authority to lead about with us a sister [in Jesus] as a wife, as the rest of the chief-messengers, and as the brothers of our Lord, and as Peter, [all do]? 6. Or I and Barnabas, are we the only persons who have no authority to abstain from working [for a living]? 7. Who serves in war at his own cost? Who also plants a vineyard, and eats not of its fruit? Or who tends sheep, and does not eat of the milk of his flock?

8. Do I say these things as a man? Behold, the law says them also. 9. For it is written in the law of Moses,—Thou shalt not muzzle the ox which treads out [grain].—Is God taking care for oxen? 10. On the contrary, it is known that because of us he said it: for because of us it has also been written. Because he who ploughs, ought to plough in hope; and he who treads out [grain] ought to do it in hope [of sharing] the produce.

11. If we have sown among you the things of the Spirit, will it be a great thing if we shall reap from you things for the body? 12. And if others have this authority over you, ought not we [to have it] more fully? But we have not used this authority, but patiently bear every thing, that we may not impede in any way the announcement of the Anointed.

13. Know ye not that those who serve in the holy house, are fed from the holy house? and that those who serve the altar, share [the offerings] with the altar? 14. So also our Lord has commanded that those who proclaim his message, shall live from his message.

15. But I have not used one of these [rights.] Nor have I written for this reason,—that it might be so done to me. For it would be better for me that I should really die, than that any one should deprive me of my ground for glorying. 16. For not even that I tell the message, is to me a ground for glorying. For compulsion is put upon me; and there is woe for me if I shall not

The Greek Text.

I CORINTHIANS IX. 1-17.

work in the Lord? 2. If to others I am not a chief messenger, yet I am to you; for the seal of my office of chief messenger ye are in the Lord.

3. My defence to those who examine me is this:—4. Have we not authority to eat and to drink? 5. Have we not authority to lead about a sister [in Jesus] as a wife, as the rest of the chief messengers do, and the brothers of the Lord, and Peter? 6. Or I and Barnabas, are we the only persons who have not authority to abstain from working [for a living]? 7. Who serves as a soldier at any time on his own supplies? Who plants a vineyard, and eats not of its fruit? Or who tends a flock, and does not eat of the milk of the flock?

8. Say I these things as a man? Does not the law say them also? 9. For it is written in the law of Moses,—Thou shalt not muzzle the ox when treading out [grain.] Is God caring for oxen? 10. or says he this altogether because of us? Yes, because of us it has been written; because he who ploughs ought to plough in hope; and he who treads out [grain,] ought to do it in hope of partaking of what he hopes for.

11. If we have sown to you spiritual things, will it be a great [thing] if we shall reap your fleshly things? 12. If others share this authority over you, have not we more [right to it]? But we have not used this authority; but patiently bear all things that we may give no check to the good message of the Anointed.

13. Know ye not that those who work in sacred things, eat [food] from the temple? that those who attend to the altar, share [the offerings] with the altar? 14. So also has the Lord ordained that those who announce the good message should live of the good message.

15. But I have used none of these [rights]; nor have I written these things that it might be so done as to me. For it would be better for me to die, than that any one should deprive me of my ground for glorying. 16. For though I tell the good message, this is not to me a ground for glorying. For necessity is laid upon me; and there is woe for me, if I tell not the good message. 17. For if I

The Peshito-Syriac Text.

I CORINTHIANS IX. 16-27. X. 1-4.

tell the message. 17. For if I were doing this of my own will, there would be a reward for me; but if I do not do it of my own will, it is that I have been intrusted with a household-stewardship. 18. What therefore is my reward? [It is] that when I tell the message, I should cause the message of the Anointed to be without cost, and should not use the authority which he has given me in respect of the good message.

19. For though I am free from them all, I have made myself subject to every one, that I might gain many. 20. And with Jews I have been as a Jew, that I might gain Jews; and with those who are under the law, I have been as under the law, that I might gain those who are under the law; 21, and to those who have not the law, I have been as without the law, (though I am not without law as to God, but under the law of the Anointed), that I might gain those who have not the law. 22. I have been with the weak as one who is weak, that I might gain the weak. I have been all things to every one, that I might impart life [bless] to every one. 23. And this I do for this reason, that I may have a share in the [good] message.

24. Know ye not that those who run in the race-course, all run, but that [only] one receives the [prize of] victory? So run that ye may lay hold of it. 25. For every one who is engaged in a contest, keeps his mind from every [harmful] thing. And yet those who run, do it [merely] to receive a perishing crown; but we [to receive] an unperishing one. 26. I therefore so run, not as if it were for something unknown; so also do I strike, not as if I were striking the air; 27, but I subdue my body, and bring it into subjection; lest I who have made proclamation to others, should be myself rejected.

X. 1. And I wish you to know, my brothers, that our fathers were all of them under the cloud, and all of them passed through the sea; 2, and all of them were immersed, by means of Moses, in the cloud and in the sea; 3, and that all of them ate one food of the Spirit; 4, and all of them drank one drink of the Spirit; for they drank from that rock of

The Greek Text.

I CORINTHIANS IX. 17-27. X. 1-4.

were doing this of my own will, I should have a reward; but if [I do it] without my own will, it is that I have been intrusted with a household-stewardship. 18. What therefore is my reward? [It is] that in telling the good message, I should cause the good message of the Anointed to be free of cost, so as not to use fully my authority in respect of the good message.

19. For though I am free from all persons, I have made myself a bond-servant to all, that I might gain the more of them; 20, and I have been to the Jews as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law; 21, to those who are without law, as without law, (not being without law to God, but under law to the Anointed), that I might gain those who are without law. 22. To the weak I have become as one who is weak, that I might gain the weak. I have become all things to all persons, that I might by all means save some. 23. And this I do because of the good message, that I may jointly share its [blessings].

24. Know ye not that those who run in the race-course, all indeed run, but [only] one receives the prize? So run, that ye may lay hold of it. 25. And every one who engages in a contest, is self-controlled in all things. They indeed do it to receive a perishing crown; but we [to receive] an unperishing one. 26. I therefore so run, as not doing it uncertainly; I so use the fist, as not to be beating the air; 27, but I hit my body under the eyes, and bring it into bondage; lest I, after having made proclamation to others, should myself be rejected.

X. 1. And I do not wish you to be ignorant, [my] brothers, that our fathers were all under the cloud, and all passed through the sea; 2, and were all immersed into Moses in the cloud and in the sea; 3, and all ate the same spiritual food; 4, and all drank the same spiritual drink; for they drank of the spiritual rock which followed them, and the rock

The Peshito-Syriac Text.

I CORINTHIANS X. 4-21.

the Spirit, which was coming with them; and that rock was the Anointed. 5. But with the multitude of them God was not pleased; for they fell in the wilderness.

6. And these things were a picture-lesson for us; that we may not desire evil things, as they desired them. 7. Nor may be image-worshippers, as some of them also were; as it is written,—The people sat down to eat and to drink, and rose up to play. 8. Nor may commit fornication, as some of them committed it, and fell in one day twenty-three thousand. 9. Nor may put the Anointed to test, as some of them put him to test; and serpents destroyed them. 10. Also that ye may not murmur, as some of them murmured, and perished by means of the destroyer.

11. All these things which happened to them were picture-lessons for us; and have been written for the purpose of admonishing us, on whom the end of the ages has come.

12. Therefore let him who thinks he stands, take care that he does not fall. 13. No testing has come on you which is not that of men; and God is faithful, who will not permit you to be tested beyond that degree which ye are able [to bear]; but will make to your testing a way out, so that ye may be able to endure it.

14. For this reason, my beloved, flee from the worship of images; 15. I speak as to the wise; judge ye of what I say. 16. That cup of thanksgiving for which we bless [God], does it not represent the sharing of the blood of the Anointed? And that bread which we break, does it not represent the sharing of the body of the Anointed. 17. Therefore as that loaf is but one, so all of us are but one body; for we all receive a part of that one loaf. 18. See Israel who are in the flesh; are not those who eat the slain offerings, sharers with the altar? 19. What therefore do I say? that an image is any thing? or that the slain offering of an image is any thing? No. 20. But that what the profane slay, they slay [to offer] to devils, and not to God; and I do not wish you to be sharers with devils. 21. Ye cannot drink the cup of our Lord, and the cup of devils. Nor can ye share what

The Greek Text.

I CORINTHIANS X. 4-21.

was the Anointed. 5. But with most of them God was not well-pleased, for they were strewed about in the wilderness.

6. And these things were picture-lessons for us, that we may not desire evil things, as they desired them. 7. Nor be ye image-worshippers, as some of them were; as it is written,—The people sat down to eat and to drink, and rose up to play.—8. Nor let us commit fornication, as some of them committed it; and fell in one day twenty-three thousand. 9. Nor let us put the Anointed to test, as some of them also put him to test, and perished by the serpents. 10. Nor murmur ye, as some of them also murmured, and perished by the destroyer.

11. And all these things happened to them as picture-lessons, and have been written to admonish us, on whom the ends of the ages have come.

12. So then let him who thinks he stands, take heed lest he fall. 13. No testing trial has come upon you, but one to which man is liable; and God is faithful, who will not permit you to be tested beyond what ye are able [to bear]; but will, with the testing, make also the way out of it; that ye may be able to endure it.

14. Wherefore, my beloved, flee ye from image-worship. 15. I speak as to the wise, judge ye of what I say. 16. The cup of thanksgiving for which we give thanks, does it not represent the sharing of the blood of the Anointed? The loaf which we break, does it not represent the sharing of the body of the Anointed? 17. Because there is one loaf, we, the many, are represented to be one body; for we all partake of the one loaf. 18. See Israel who are in the flesh; are not those who eat the slain offerings sharers with the altar? 19. What therefore do I say? that an image is any thing? or that the slain offering of an image is any thing? [No.] 20. But that the offerings which the Gentiles slay, they slay [to offer] to devils, and not to God; and I do not wish you to be sharers with devils. 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot partake

The Peshito-Syriac Text.

I CORINTHIANS X. 21-33. XI. 1-8.

is on the table of our Lord, and what is on the table of devils. 22. Or are we resolved to provoke our Lord to jealousy? Are we stronger than he?

23. I have authority [to eat] every thing, but not every thing does me good. I have authority [to eat] every thing, but every thing does not build up. 24. Let no one seek [only the good] of himself, but each one [seek] also that of his neighbour. 25. Every thing which is sold in the meat-market eat ye, without search made because of conscience; 26. for the earth is the Lord's in its fulness. 27. And if some one of the profane invites you, and ye wish to go, eat ye whatever is placed before you, without search made because of conscience. 28. But if some one shall say to you, -This is part of a slain offering, -eat ye not of it; because of him who said so to you, and because of conscience. 29. But of conscience, I say, not your own, but that of him who said [this]. For why is my liberty [to eat] to be condemned by the conscience of others? 30. If I, by gracious favour, make use [of food], why am I to be evil-spoken of on account of that for which I give thanks?

31. Therefore whether ye eat, or drink, or whatever ye do, do every thing for the glory of God. 32. Be no cause of stumbling to Jews, or to Syrians, or to the assembly of God. 33. As I also please every one in every thing, and seek not what is good for me, but what is good for the many, that they may possess life [-bliss].

XI. 1. Imitate me, as I also [imitate] the Anointed.

2. And I praise you, my brothers, that ye remember me in every thing, and keep the commands as I delivered them to you.

3. But I wish you to know that the Head of every man is the Anointed; and that the head of woman is man; and that the Head of the Anointed is God. 4. Every man who prays or prophesies with his head covered, dishonours his head. 5. And every woman who prays or prophesies with her head uncovered, dishonours her head; for she is on a level with her whose head is shaved. 6. For

The Greek Text.

I CORINTHIANS X. 21-33. XI. 1-8.

[of the food] of the table of the Lord, and [of that] of the table of devils. 22. Or do we provoke the Lord to jealousy? are we stronger than he?

23. All [kinds of food] are lawful for me, but all do not do me good; all are lawful for me, but all do not build up. 24. Let no one seek his own [good merely], but each one that of his neighbour. 25. Every thing sold in the meat-market eat ye, asking no question because of conscience. 26. For the earth is the Lord's, and its fulness. 27. And if one of those who trust not invites you, and ye wish to go, eat every thing set before you, asking no question because of conscience. 28. But if one shall say to you, -This is a slain offering to an image, -eat ye not of it, because of him who made this known, and because of conscience. 29. But of conscience, I say, not thy own, but that of thy neighbour. For why is my liberty [to eat] to be condemned by another's conscience? 30. And if I, by gracious favour, partake [of food], why am I to be evil-spoken of because of that for which I give thanks?

31. Whether therefore ye eat, or drink, or whatever ye do, do all things for the glory of God. 32. Cause no one to stumble; not Jews, nor Greeks, nor the assembly of God; 33. even as I also please all persons in all things, not seeking my own good, but that of the many, that they may be saved.

XI. 1. Be ye imitators of me, as I also am of the Anointed.

2. I praise you, [my] brothers, that ye remember me in all things, and hold fast the commands as I delivered them to you.

3. But I wish you to know that the Head of every man is the Anointed; and the head of woman is man; and the Head of the Anointed, is God. 4. Every man who prays or prophesies, having his head covered, dishonours his head. 5. And every woman who prays or prophesies with her head uncovered, dishonours her head; for it is one and the same thing as if she were shaved. 6.

The Peshito-Syriac Text.

I CORINTHIANS XI. 6-24.

if a woman is not to be covered, let [her hair] also be cut short. But if it is disgraceful for a woman to have [her hair] cut short, or shaved off, let her [head] be covered. 7. For a man ought not to cover his head, because he is the likeness and glory of God. But woman is the glory of man. 8. For man is not from woman, but woman from man. 9. For also the man was not created because of the woman, but the woman because of the man. 10. For this reason ought the woman to have on her head [a sign of] authority, because of the angels. 11. And yet the man is not without the woman, nor is the woman without the man, in our Lord. 12. For as the woman is from the man, so the man is by means of the woman. But every thing is from God. 13. Judge ye among your own selves,—Is it becoming for a woman to pray to God with her head uncovered? 14. Does not even nature teach you, that when a man's hair grows long, it is a reproach to him? 15. And that when a woman's hair grows long, it is a glory to her? Because her hair has been given her for a covering. 16. But if any one contends about these things, we have no such custom as this; nor have the assemblies of God.

17. But this which I command, is not as if I were praising you; because ye have not made progress, but have gone downwards to what is worse. 18. For first, I hear that when ye meet together in the assembly, there are divisions among you; and in part I believe it. 19. For in the future also there will be strifes among you, that those of you who are approved by testing may be known.

20. When therefore ye meet together, ye do not eat and drink as it is right [to do], on the day of our Lord. 21. But one and another first eats his own supper; and one is hungry, and another is drunk. 22. Have ye not houses [in which] to eat and drink? Or despise ye the assembly of God, and put to shame those who have nothing? What shall I say to you? Shall I praise you in this; I praise you not.

23. For I received from our Lord that which I delivered to you; that our Lord Jesus on that night in which he was delivered up, took bread, 24, and blessed

The Greek Text.

I CORINTHIANS XI. 6-24.

For if a woman is not to [have her head] covered, let [her hair] also be cut short; but if it is disgraceful for a woman to have [her hair] cut short, or shaved off, let her head be covered. 7. For a man ought not to have his head covered, because he is the likeness and glory of God; but woman is the glory of man. 8. For man is not derived from woman, but woman from man. 9. For also man was not created because of the woman, but woman because of the man. 10. For this reason ought the woman to have [a sign of his] authority on her head, because of the angels. 11. But neither is man without woman, nor woman without man, in the Lord. 12. For as the woman is from the man, so also the man is by means of the woman; but all things are from God. 13. Judge ye among your own selves,—Is it becoming for a woman to pray to God with uncovered [head]? 14. Does not even nature itself teach you, that if a man has long hair, it is a dishonour to him? 15, but that if a woman has long hair, it is a glory to her; because her hair has been given to her for a covering. 16. But if any one is disposed to be contentious, we have no such custom, nor have the assemblies of God.

17. But in giving this command, I praise you not; because ye come together, not for the better, but for the worse. 18. For first, I hear that when ye come together in the assembly, there are divisions among you; and in part, I believe it. 19. For there must also be strifes among you, that those who are approved may be made manifest among you.

20. When ye come together therefore, into one place, it is not to eat the Lord's Supper. 21. For in eating, each one takes first his own supper, and one is hungry, and another is drunk. 22. Have ye not then houses [in which] to eat and to drink? or despise ye the assembly of God, and put to shame those who have nothing? What shall I say to you? Shall I praise you in this? I praise you not.

23. For I received from the Lord, that which also I delivered to you; that the Lord Jesus, on the night in which he was delivered up, took bread, 24, and having

The Peshito-Syriac Text.

I CORINTHIANS XI. 24-34. XII. 1-7.

(God) and broke [it], and said,—Take ye, eat, this represents my body which is to be broken on behalf of you; thus do ye in memory of me.—25. In like manner after they had supped, he gave also the cup, and said,—This cup represents the new covenant in my blood; thus do ye, every time when ye drink it, in memory of me.—26. For every time when ye eat this bread, and ye drink this cup, ye recall to memory the death of our Lord, until his coming. 27. He therefore who eats of the bread of the Lord, and drinks of his cup, and is not worthy of it, is guilty of the blood of the Lord, and of his body. 28. For this reason let a person put himself to test, and then eat of this bread, and drink of this cup. 29. For he who eats and drinks of it, without being worthy, eats and drinks condemnation to himself; because he does not treat distinctly the body of the Lord. 30. For this reason many among you are sick and weak, and many sleep [in death]. 31. For if we judged ourselves, we should not be judged. 32. But when we are judged by our Lord, we are severely admonished, that we may not be condemned with the world.

33. Therefore, my brothers, when ye meet together to eat, wait one for another. 34. And let him who is hungry, eat at his house; that ye may not meet together for condemnation. And respecting the other things I will give you commands when I shall come.

XII. 1. And as to [the gifts] of the Spirit, I wish you, my brothers, to have knowledge. 2. Because ye were the profane, and were guided to images, and to those things which, without distinction, have no voice. 3. For this reason I make known to you, that there is no one who speaks by the Spirit of God, and says that Jesus is accursed; and also that there is no one who can say that Jesus is the Lord except by the Spirit of Holiness. 4. There are dividings of gifts, but the Spirit is [only] one. 5. There are dividings also of service, but the Lord is [only] one. 6. And there are dividings of miraculous powers, but it is the one same God who works every thing in every one.

7. And to each person the revealed [power] of the Spirit is given to help him.

The Greek Text.

I CORINTHIANS XI. 24-34. XII. 1-7.

given thanks, broke it, and said,—Take ye, eat; this represents my body which is to be broken on behalf of you; this do ye in memory of me.—25. In like manner he took the cup, after they had supped, saying,—This cup represents the new covenant in my blood; this do ye, as often as ye shall drink it, in memory of me.—26. For as often as ye shall eat this bread, and drink this cup, ye announce the death of the Lord, until he shall come. 27. So that whosoever shall eat this bread, or shall drink the cup of the Lord, unworthily, will be guilty of the body and of the blood of the Lord. 28. But let a man put himself to test, and so let him eat of the bread, and drink of the cup. 29. For he who eats and drinks unworthily, eats and drinks condemnation to himself, by not duly distinguishing the body of the Lord. 30. For this reason many among you are weak and sickly, and many sleep [in death]. 31. For if we formed a right judgment of ourselves, we should not be judged; 32, but when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

33. So then, my brothers, when ye come together to eat, wait one for another. 34. And if any one is hungry, let him eat in his house; that ye may not come together for condemnation. And the other things I will set in order when I come.

XII. 1. And as to [the gifts] of the Spirit, [my] brothers, I do not wish you to be ignorant. 2. Ye know that ye were Gentiles, led away, as ye were guided, to images which had no power of speech. 3. Therefore I make known to you that no one speaking by the Spirit of God says that Jesus is accursed; and that no one is able to say that Jesus is the Lord except by the Holy Spirit. 4. There are dividings of gifts, but the Spirit is the same; 5. There are also dividings of services, and yet the Lord is the same; 6, and there are dividings of mighty powers, but it is the same God who works all things in all persons.

7. And the manifesting [of the power] of the Spirit is given to each one for his

The Peshito-Syriac Text.

I CORINTHIANS XII. 8-25.

8. There is one to whom are given by the Spirit, words of wisdom. And to another [are given] by the same Spirit, words of knowledge. 9. To another [is given] trust, by the same Spirit. To another gifts of healing, by the same Spirit. 10. To another, miracles; to another, prophecy; to another, the discerning of those who have gifts of the Spirit; to another, [power to speak] various languages; to another, the translation of languages. 11. But all these [effects] the one same Spirit works, and divides [his gifts] to every one as he pleases.

12. For as the body is but one, and there are in it many members, but all the members of the body, though many, are but one body; so also is [the body of] the Anointed.

13. For also we have all of us been immersed in one Spirit into one body; whether Jews or Syrians, whether bond-servants or freemen; and have all of us been drinking one Spirit.

14. For also the body is not one member, but many members. 15. For if the foot shall say,—Because I am not the hand, I am no part of the body;—it is not, because of this, no part of the body. 16. And if the ear shall say,—Because I am not the eye, I am no part of the body;—it is not, because of this, no part of the body. 17. For if the whole body were eyes, where would be the hearing? and if the whole of it were hearing, how could it smell? 18. But now God has placed every one of the members in the body as he has pleased. 19. But if they were all one member, where would the body be? 20. But now the members are many, but the body is one.

21. The eye cannot say to the hand,—Thou art not needed by me;—nor can the head say to the feet,—ye are not needed by me.—22. But more especially have we need of those members which are considered feeble. 23. We give also an increase of more honour to those which we think bring reproach on the body; and for those which are [a source] of shame, we provide the more abundant attire. 24. But those members in us which give honour, have no need of [added] honour; for God has united the parts of the body together, and has given greater honour to that member which is little [in honour]. 25. That there may be no

The Greek Text.

I CORINTHIANS XII. 8-24.

advantage. 8. For to one are given by means of the Spirit, words of wisdom; to another, words of knowledge, by the same Spirit; 9, to another, trust, by the same Spirit; to another, gifts of healing, by the same Spirit; 10, to another, powers of miracles; to another, prophecy; to another, the discerning of those who have gifts of the Spirit; to another, [power to speak] various languages; to another, the translation of languages. 11. But all these [effects] the one and the same Spirit works, dividing [his gifts] to each one as he pleases.

12. For as the body is but one, and has many members, and all the members of the body, though many, are but one body; so also is [the body of] the Anointed.

13. For we have also all been immersed in one Spirit into one body, whether Jews or Greeks, whether bond-servants or freemen; and we have all been made to drink into one Spirit.

14. For also the body is not one member, but many. 15. If the foot shall say,—Because I am not the hand, I am not of the body;—not, for this reason, is it no part of the body. 16. And if the ear shall say,—Because I am not the eye, I am not of the body;—not, for this reason, is it no part of the body. 17. If the whole body were an eye, where would be the hearing? if the whole of it were hearing, where would be the smelling? 18. But now has God placed the members each of them in the body as he has pleased. 19. But if all the members were one member, where would the body be? 20. But now the members are many, but the body is one.

21. And the eye cannot say to the hand,—I have no need of thee;—nor yet the head to the feet,—I have no need of you.—22. But much the more necessary are those members of the body which seem to be the weaker. 23. Those members also of the body which we deem to be the more destitute of honour, these we surround with the more abundant honour; and our members which are unsightly, receive the more abundant sightliness [of attire]. 24. Our slightly members have no need; but God has united the parts of the body together, and has given the more abundant honour to that [member] which is without [sightliness];

The Peshito-Syriac Text.

I CORINTHIANS XII. 25-31. XIII. 1-10.

division in the body, but that all the members may care equally one for another; 26, that when one member grieves, they may all suffer; and if one member be glorified, all the members may be glorified.

27. And ye are the body of the Anointed, and members [of it] in your own place. 28. For God has placed in his assembly, first, chief messengers; after them, prophets; after them, teachers; after them, workers of miracles; after them, [those who have] gifts of healing, and helpers, and leaders, and those [who speak] various languages. 29. Are they all chief messengers? Are they all prophets? Are they all teachers? Are they all workers of miracles? 30. Have they all gifts of healing? Do they all speak in [unknown] languages? or do they all translate? 31. If then ye earnestly desire great gifts [of the Spirit], I will show you, in addition, a path which is still more excellent.

XIII. 1. If I shall speak in every language of men, and in [those] of angels, and shall not have love, I shall be as sounding brass, or a noise-making cymbal. 2. And if I shall have [the gift of] prophecy, and shall know all [revealed] secrets, and all knowledge; and if I shall have all trust, so as to remove a mountain, but shall not have love, I shall be nothing. 3. And if I shall give all I have to feed the poor, and shall deliver up my body to be burned, and shall not have love, I shall be profited nothing.

4. Love is long-forbearing, and is kind; love envies not; is not a disturber; is not puffed up; 5, does nothing which is shameful; seeks not its own [interest]; is not of angry temper; does not think of [imputing] evil; 6, rejoices not in wickedness, but rejoices in the truth; 7, endures every thing patiently; [duly] believes every thing, hopes every thing, and sustains every [burden].

8. Love is never to fail. For prophesying will be put an end to; [gifts of] languages will be silent; [gifts of] knowledge will be put an end to. 9. For little of much do we know; and about little of much do we prophesy. 10. But when perfection shall come, then that which

The Greek Text.

I CORINTHIANS XII. 25-31. XIII. 1-10.

25, that there may be no division in the body, but that the members may have the same care one on behalf of another. 26. And so if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it.

27. And ye are the body of the Anointed, and members of a part of it. 28. And some whom God has placed in the assembly, are, first, chief messengers, secondly prophets, thirdly, teachers, then [workers of] miracles, next [those who have] gifts of healing, helpers, rulers, [those who speak] various languages. 29. Are all chief messengers? Are all prophets? Are all teachers? Are all [workers of] miracles? 30. Have all gifts of healing? Do all speak in [unknown] languages? Do all translate? 31. But desire ye earnestly the better gifts. And still I have to show you a path which is yet more excellent.

XIII. 1. If I shall speak in the languages of men and of angels, and shall not have love, I shall be sounding brass, or a noisy cymbal. 2. And if I shall have [the gift of] prophecy, and shall know all [revealed] secrets, and all knowledge; and if I shall have all trust, so as to remove mountains; but shall not have love, I shall be nothing. 3. And if I shall give all my goods to feed [the poor], and if I shall deliver up my body to be burned, and shall not have love, I shall be profited nothing.

4. Love is long-forbearing; it is kind; love envies not; love does not boast; it is not puffed up; 5, does not act unbecomingly; seeks not its own interest; is not easily made angry; does not [wantonly] impute evil; 6, rejoices not in unrighteousness; rejoices with the truth; 7, [duly] puts up with all things, believes all things, hopes all things, bears all things patiently.

8. Love is never to cease. But whether there are [gifts of] prophecy, they will be done away, or [gifts of] languages, they will cease; or [gifts of] knowledge, they will be done away. 9. For we know but in part, and we prophesy but in part; 10, but when that which is complete shall

The Peshito-Syriac Text.

I CORINTHIANS XIII. 10-13. XIV. 1-11.

is little will be put an end to. 11. When I was a child, I spoke as a child, I minded things as a child, I thought as a child. But when I became a man, I put an end to these things of childhood. 12. And we now see things as in a mirror, by likeness; but then [we shall see] face to face. Now I know but little of much; but then I shall know just as I have been known.

13. For these are the three things which are to continue to be,—Trust, and Hope, and Love; but the greatest of these is Love.

XIV. 1. Pursue love, and desire earnestly gifts of the Spirit; but especially that ye may prophesy. 2. For he who speaks in an [unknown] language, speaks, not to men, but to God; for no one understands what he says, though, [by his gift of] the Spirit, he utters a [revealed] secret. 3. But he who prophesies, speaks to men, to build up, and exhort, and comfort. 4. He who speaks in an [unknown] language, builds up himself; but he who prophesies, builds up the assembly. 5. I wish that ye should all speak in [unknown] languages; but more that ye should prophesy; for greater is he who prophesies, than he who speaks in an [unknown] language; unless he translates; but if he translates, he builds up the assembly.

6. And now, my brothers, if I shall come to you, and shall speak to you in [unknown] languages, what good shall I do you, unless I shall speak to you either by revelation, or by knowledge, or by prophesying, or by teaching? 7. For also those things which have no life, yet give a sound, whether a pipe or a harp, if they make no difference between one sound and its fellow, how can it be known what is sung, or what is played? 8. And if the trumpet shall utter an uncertain sound, who will prepare himself for battle? 9. So also if ye shall speak words in an [unknown] language, and it shall not be translated, how can it be known what ye say? ye will be as if speaking to the air. 10. For behold, there are in the world many kinds of languages, and not one of them is without meaning. 11. But if I do not know its true meaning, I am a bar-

The Greek Text.

I CORINTHIANS XIII. 10-13. XIV. 1-11.

come, then that which is in part will be done away. 11. When I was a child, I spoke as a child, I minded things as a child, I thought as a child; but now, when I have become a man, I have put an end to the things of the child. 12. For at present we see by means of a mirror, by likeness; but then [we shall see] face to face. Now I know in part; then I shall know even as also I have been known.

13. And now the three things which are to continue, are,—Trust, Hope, Love; but the greatest of these is Love.

XIV. 1. Pursue ye love, and desire earnestly the gifts of the Spirit; but more especially that ye may prophesy. 2. For he who speaks in an [unknown] language, speaks, not to men, but to God. For no one understands [him]; though, by [his gift of] the Spirit, he speaks [revealed] secrets. 3. But he who prophesies, speaks to men [so as] to build up, and exhort, and comfort. 4. He who speaks in an [unknown] language, builds up himself; but he who prophesies, builds up the assembly. 5. I wish you all to speak in [unknown] languages; but more that ye should prophesy; for greater is he who prophesies than he who speaks in [unknown] languages; unless he translates [them], that the assembly may receive building up.

6. And now, [my] brothers, if I shall come to you speaking in [unknown] languages, what good shall I do you, unless I shall speak to you by revelation, or by knowledge, or by prophesying, or by teaching? 7. Even things without life which give a sound, whether a pipe or a harp, if it does not make a difference in the sounds, how will it be known what is piped, or played on the harp? 8. For if the trumpet also shall give an uncertain sound, who will prepare himself for battle? 9. So also unless ye yourselves utter by means of the tongue words well understood, how will it be known what is spoken? For ye will be speaking to the air. 10. There are, it may be, so many kinds of languages in the world, and not one of them is without meaning; 11, yet if I know not the true meaning [of a language], I shall be to him who

The Peshito-Syriac Text.

I CORINTHIANS XIV. 11-25.

barian to him who speaks, and he also who speaks is a barbarian to me.

12. So, because ye earnestly desire the gifts of the Spirit, ask ye also that ye may excel in building up the assembly. 13. And let him who speaks in an [unknown] language, pray that he may translate it. 14. For if I pray in an [unknown] language, my [gift of the] Spirit prays, but my understanding is without fruits. 15. What therefore shall I do? I will pray with my [gift of the] Spirit, and I will pray with my understanding; I will sing with my [gift of the] Spirit, and I will sing with my understanding also. 16. Otherwise, if thou shalt bless [God] with [thy gift of] the Spirit, how will he who fills the place of one unlearned, say Amen after thy giving of thanks? because he knows not what thou sayest. 17. For thou dost bless [God] well, but thy neighbour is not built up. 18. I thank God that I speak in [various] languages more than ye all. 19. But in the assembly, I prefer to speak five words with my understanding, that I may also teach others, rather than ten thousand words in an [unknown] language.

20. My brothers, be ye not children in your minds; but in things evil be ye infants; and in your minds be perfect [men]. 21. In the law it is written,—In foreign speech, and in another language, I will speak to this people; even thus they will not hear me, says the Lord.—22. Therefore [unknown] languages are meant for a sign, not to those who trust, but to those who do not trust. But prophesyings are not for those who do not trust, but for those who trust.

23. If therefore all the assembly shall meet together, and all persons shall speak in [unknown] languages, and there shall come in unlearned persons, or those who do not trust; will they not say,—They are mad? 24. But if ye all shall prophesy, and there shall come in to you an unlearned person, or one who does not trust, he is searched by you all, he is convinced by you all; 25. the hidden things also of his heart are revealed; and he will then fall on his face, and worship God, and say,—Truly God is in you.

The Greek Text.

I CORINTHIANS XIV. 11-25.

speaks a barbarian, and he who speaks [will be] a barbarian to me.

12. So, since ye earnestly desire the gifts of the Spirit, seek ye also that ye may abound [in them] for the building up of the assembly. 13. Therefore let him who speaks in an [unknown] language, pray that he may translate it. 14. For if I pray in an [unknown] language, my [gift of the] Spirit prays, but my understanding is without fruit. 15. What therefore is [to be done]? I will pray with my [gift of the] Spirit, and I will pray with my understanding also; I will sing to an instrument with my [gift of the] Spirit, and I will sing to it with my understanding also. 16. For if thou shalt bless [God] with thy [gift of the] Spirit [only], how shall he who fills the place of one who is unlearned say the Amen after thy giving of thanks? for he knows not what thou sayest. 17. For thou givest thanks well, but thy neighbour is not built up. 18. I thank my God that I speak in [unknown] languages more than ye all. 19. But in the assembly I would rather speak five words by means of my understanding, that I may also instruct others, than ten thousand words in an [unknown] language.

20. [My] brothers, be not children in your minds; but be ye infants in malice, and in your minds be complete [men.] 21. In the law it is written,—By men of other languages, and by other lips, I will speak to this people; and not even thus will they give ear to me, says the Lord.—22. So that [unknown] languages are for a sign, not to those who trust, but to those who do not trust; but prophesying is not for those who do not trust, but for those who trust.

23. If therefore the whole assembly shall come together into the same place, and all shall speak in [unknown] languages, and there should come in those who are unlearned, or who do not trust; will they not say that ye are mad? 24. But if all shall prophesy, and there should come in one who does not trust, or is unlearned, he is convinced by all, he is searched by all; 25. and thus the hidden things of his heart are made manifest; and so he will fall on his face and worship God, declaring that God is really in you.

The Peshito-Syriac Text.

I CORINTHIANS XIV. 28-40. XV. 1-3.

28. I say therefore, my brothers, that when ye meet together, let him of you who has a psalm, speak; and him who has something to teach, and him who has a revelation, and him who has an [unknown] language, and him who has a translation; let all these things be done for building up. 27. And if any one shall speak in an [unknown] language, let only two speak, or at most three; and let them speak one by one; and let one person translate. 28. And if there be no one to translate, let him who speaks in an [unknown] language be silent in the assembly, and let him speak between himself and God. 29. And let two or three prophets speak, and let the rest judge. 30. And if any thing be revealed to another who is seated, let the first be silent. 31. For ye can all prophesy one by one, that every person may learn, and every one be comforted. 32. For [the gift of] the Spirit in the prophets has to be subject to the prophets. 33. Because God is not [the God] of disturbance, but of peace; as in all the assemblies of the holy.

34. Let your women be silent in the assemblies, for it is not permitted to them to speak; but [they are] to be in subjection, as the law says also. 35. And if they wish to learn something, let them ask their husbands in their houses. For it is a shameful thing for women to speak in the assembly. 36. Has the word of God come forth from you? Or, has it come to you only? 37. But if any one of you thinks himself to be a prophet, of to have [a gift of] the Spirit, let him know that these things which I write to you are commands of our Lord. 38. But if any one is ignorant [of it], let him be ignorant.

39. Therefore, my brothers, desire earnestly to prophesy; and forbid not to speak in [unknown] languages. 40. But let every thing be done in form and order.

XV. 1. And I make known to you, my brothers, [what] the good message was which I announced to you, and which ye received; in which also ye stand; 2, and by which ye have life [-bliss]; in what words I announced it to you, if ye remember, unless ye believed in vain.

3. For I delivered to you from the first,

The Greek Text.

I CORINTHIANS XIV. 28-40. XV. 1-3.

28. What then, [my] brothers, is [to be done]? When ye come together, each one of you has a psalm, has something to teach, has an [unknown] language, has a revelation, has a translation. Let all things be done for building up. 27. If any one speaks in an [unknown] language, let only two, or at most three [speak]; and one by one; and let someone translate. 28. But if there be no one to translate, let [him who has an unknown language] be silent in the assembly, and let him speak to himself and to God. 29. And let two of three prophets speak, and let the others judge. 30. And if any thing be revealed to another who is seated, let the first be silent. 31. For ye can all prophesy one by one, that all may learn, and all may be comforted. 32. And the gifts [given by] the Spirit to the prophets, have to be subject to the prophets. 33. For God is not [the God] of disturbance, but of peace, as in all the assemblies of the holy.

34. Let your women be silent in the assemblies; for it is not permitted to them to speak; but [they are] to be in subjection, as the law says also. 35. And if they wish to learn something, let them ask their own husbands in the house; for it is a disgraceful thing for women to speak in the assembly. 36. Has the word of God come forth from you? or are ye the only persons to whom it has come? 37. If any one thinks himself to be a prophet, or to have [a gift of] the Spirit, let him know well that the things which I write to you are commands of the Lord. 38. But if any one is ignorant [of this], let him be ignorant.

39. So then, [my] brothers, desire earnestly to prophesy, and forbid not to speak in [unknown] languages. 40. Let all things be done in good form, and in order.

XV. 1. And I make known to you, [my] brothers, what the good message was which I announced to you, which also ye received; in which too ye stand; 2, and by means of which ye are saved; in the words in which I announced it to you, if ye retain it in [mind], unless ye believed in vain.

3. For I delivered to you, among the

The Peshito-Syriac Text.

I CORINTHIANS XV. 3-22.

as I had received it, that the Anointed died on behalf of our sins, as it is written; 4, and that he was buried, and rose [to life] on the third day, as it is written; 5, and that he was seen by Peter, and after him, by the twelve; 6, and afterwards was seen by more than five hundred brothers together; of whom many survive till now; but some of them have slept. 7. And after [being seen by] these, he was seen by James, and after him, by all the chief messengers. 8. And, last of them all, as by one of untimely birth, he was seen also by me. 9. I am the least of the chief messengers; and am not worthy to be called a chief messenger, because I persecuted the assembly of God. 10. But by the gracious favour of God I am what I am. And his gracious favour-gift which is in me, was not without effect; but I have laboured more than they all; not I, but his gracious favour which has been with me. 11. Whether therefore I or they [labour], so we proclaim, and so ye believed.

12. But if it is proclaimed that the Anointed rose from the house of the dead, how is it that there are some among you who are saying that there is no rising to life of the dead? 13. And yet if there is no rising of the dead to life, the Anointed also has not risen; 14, and if the Anointed has not risen, our proclamation is useless, and your trust is useless also. 15. And we, in that case, are also found to be false witness-bearers of God; because we have borne witness respecting God that he raised [to life] the Anointed, when he did not raise him to [life.] 16. For if the dead do not rise, the Anointed also has not risen. 17. And if the Anointed has not risen, your trust is useless, and ye are still in your sins. 18. Those also who have already fallen asleep in the Anointed, have perished. 19. And if with respect to this life only we have hope in the Anointed, we are, than all men, more miserable.

20. But now the Anointed has risen from the house of the dead; and is the first-fruit of those who sleep. 21. And as by means of man, death came, so also by means of man came the rising of the dead to life. 22. For as all men

The Greek Text.

I CORINTHIANS XV. 3-22.

first things, that which I had also received, that the Anointed died on behalf of our sins, according to the [holy] writings; 4, and that he was buried; and that he was raised [to life] on the third day, according to the [holy] writings; 5, and that he was seen by Peter; then by the twelve; 6, that then he was seen by more than five hundred brothers at one time; of whom the greater number remain until now, but some have slept. 7. Then he was seen by James; then by all the chief messengers; 8, and last of all, he was seen by me also, as if by one of untimely birth. 9. For I am the least of the chief messengers; who am not worthy to be called a chief messenger, because I persecuted the assembly of God. 10. But by the gracious favour of God I am what I am: and his gracious favour-gift which was [put] into me, was not in vain; but I have laboured more abundantly than they all; yet not I, but the gracious favour of God which is with me. 11. Whether therefore I [labour] or they, so we proclaim, and so ye believed.

12. But if the Anointed is proclaimed to have been raised [to life] from among the dead, how say some among you that there is no rising [to life] of the dead? 13. But if there is no rising [to life] of the dead, neither has the Anointed been raised [to life]. 14. And if the Anointed has not been raised [to life], then our proclamation is in vain, and your trust also is in vain. 15. And we also are found to be false witness-bearers of God; because we have borne witness respecting God that he raised [to life] the Anointed; whom he did not raise, if indeed the dead are not raised [to life]. 16. For if the dead are not raised [to life], neither has the Anointed been raised [to life]. 17. And if the Anointed has not been raised [to life], your trust is in vain; ye are still in your sins. 18. Then they also who have fallen asleep in the Anointed, have perished. 19. If the hope we have in the Anointed is in respect of this life only, most of all men are we to be pitied.

20. But now the Anointed has been raised from among the dead; he has become the first-fruit of those who have slept. 21. For since by means of man death [came], by means of man [has come] also the rising of the dead. 22.

The Peshito-Syriac Text.

I CORINTHIANS XV. 22-39.

who are in Adam die, so also all those who are in the Anointed are to have life [-bliss]; 23. each one in his order. The Anointed is the first-fruit. Afterwards those [will rise] who are of the Anointed at his coming. 24. And then will come the end, when he is to deliver up the kingdom to God the Father; when every chief ruler is to cease to be, and every one in authority, and all powers. 25. For he will in the future reign till he shall place all his enemies beneath his feet; 26. and the last enemy to be put an end to, is death. 27. For [God] has placed all things in subjection beneath his feet. But when he said that every thing is placed in subjection to him, it is known that this is with the exception of him who has placed all things in subjection to him. 28. And when all things shall have been made subject to him, then the Son himself will be subjected to him who made all things subject to him, that God may be all things in all beings.

22. Otherwise what will those do who are immersed on behalf of [the rising of] the dead? If the dead do not rise [to life], why are they immersed on behalf of [the rising of] the dead? 30. And why also do we stand in danger every hour? 31. I swear, my brothers; by your glorying, which is mine [also], in our Lord Jesus the Anointed, that I am dying every day. 32. If, as [the custom is] among men, I have been cast to the beasts at Ephesus, what advantage have I, if the dead rise not [to life]? Let us eat, and drink, for to-morrow we die. 33. Do not err. For,—Evil stories corrupt kind minds.—34. Wake your hearts in a righteous manner, and sin not. For there are some who have not the knowledge of God in them. I say it to your shame.

35. Some one of you will say,—How are the dead to rise [to life]? and in what body are they to come? 36. Thou fool! the seed which thou sowest, unless it dies, lives not [anew]. 37. And as to what thou sowest, thou sowest not that body which is to be in the future, but a naked grain of wheat, or of barley, or of the rest of the seeds. 38. But God gives it a body as he pleases; and to each of the seeds a body of its own nature.

39. For every body is not alike. For the body of man is distinct; and that of the beast, distinct; and that of the bird,

The Greek Text.

I CORINTHIANS XV. 22-39.

For as all who are in Adam die, so also all who are in the Anointed will be made to live. 23. But each in his own order; the Anointed is the first-fruit; then those [will rise] who are of the Anointed at his coming. 24. Then [comes] the end, when he will deliver up the kingdom to God, even the Father; when he shall have brought to an end all rule, and all authority, and power. 25. For he must reign till he shall have put all his enemies under his feet. 26. The last enemy which is to be put an end to is death. 27. For [God] has put all things in subjection under his feet. But when he says,—All things have been put in subjection [to him],—it is evident that it is with the exception of him who put all things in subjection under him. 28. And when all things shall have been made subject to him, then the Son himself also will be subjected to him who made all things subject to him, that God may be all things in all beings.

22. Else what will they do who are immersed on behalf of [the rising of] the dead? If the dead are not raised at all, why are they also immersed on behalf of [the rising of] the dead? 30. Why do we also stand in danger every hour? 31. I swear, by your glorying, which I have [as mine], in the Anointed, Jesus our Lord, that I am dying daily. 32. If, according to [the custom of] man, I have fought with wild beasts in Ephesus, what is the good of it to me if the dead are not raised [to life]? Let us eat and drink, for to-morrow we die. 33. Be not deceived.—Bad companionships destroy good habits.—34. Awake in righteous manner, and sin not. For some have no knowledge of God. I say it to shame you.

35. But some one will say,—How are the dead to be raised up? and in what body are they to come? 36. O foolish man! what thou sowest is not made to live [anew], unless it dies. 37. And as to what thou sowest, thou dost not sow the body which is to be, but a naked grain, it may be of wheat, or of some one of the other [seeds]; 38. and God gives it a body as he has pleased, and to each of the seeds its own body.

39. All flesh is not the same flesh; but there is a distinct flesh of men, and a distinct flesh of beasts, and a distinct

The Peshito-Syriac Text.

I CORINTHIANS XV. 38-57.

distinct; and that of fishes, distinct. 40. And there are bodies heavenly, and bodies earthly. But the glory of the heavenly ones is distinct; and that of the earthly ones, distinct. 41. And the glory of the sun is distinct; and the glory of the moon, distinct; and the glory of the stars, distinct. And one star surpasses another star in glory.

42. So also will be the rising of the dead to life. They are sown in decay, they rise free from decay. 43. They are sown in disesteem, they rise [to life] in glory; they are sown in weakness, they rise [to life] in power. 44. [The body] is sown an animal body, it rises [to life] a spiritual body. For there is a body of animal [nature], and there is a body of spirit. 45. So also it is written that Adam, the first man,—Became a living animal.—But the last Adam is a life-giving Spirit. 46. But the spiritual was not first, but the animal, and then the spiritual. 47. The first man was of the dust of the earth; the second man is the Lord from heaven. 48. Such as was the [Adam] of dust, such also are those who are of dust; and such as is the [Adam] who is from heaven, such also are those who are heavenly. 49. And as we have been clothed with the likeness of him who was of dust, so shall we be clothed with the likeness of him who is from heaven.

50. And this I say, my brothers;—Flesh and blood cannot inherit the kingdom of heaven; nor does decay inherit freedom from decay. 51. Behold, I tell you a [revealed] secret. We shall not all sleep, but we shall all be changed. 52. Suddenly, like an eye-flash, at the last trumpet, when it shall sound; then the dead will rise free from decay, and we shall be changed. 53. For in the future this [body] which decays, will be clothed with freedom from decay; and this [body] which dies, will be clothed with freedom from death. 54. And when this [body] which decays, shall be clothed with freedom from decay; and this [body] which dies, with freedom from death; then will come to pass the words which are written,—Death has been swallowed up in victory. 55. Where is thy sting, O death? And where thy victory, thou region of the dead?—56. The sting of death is sin; and the power of sin is the law. 57. But

The Greek Text.

I CORINTHIANS XV. 38-57.

one of fishes, and a distinct one of birds. 40. And [there are] bodies heavenly, and bodies earthly. But the glory of the heavenly ones is distinct; and the glory of the earthly ones is distinct. 41. There is a distinct glory of the sun, and a distinct glory of the moon, and a distinct glory of the stars. For one star surpasses another star in glory.

42. So also is the rising [to life] of the dead. [The body] is sown in decay, it is raised in freedom from decay; 43. it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power. 44. It is sown an animal body, it is raised a spiritual body. There is an animal body, and there is a spiritual body. 45. So also it is written that the first man, Adam,—Became a living animal.—The last Adam has [become] a life-giving Spirit. 46. But that which is spiritual was not first, but that which is animal; then [comes] that which is spiritual. 47. The first man was from the earth, made of dust; the second man is the Lord from heaven. 48. Such as [was the Adam] of dust, such also are those who are of dust; and such as is the heavenly [Adam], such also [are to be] those who are heavenly. 49. And as we have borne the likeness of him who was of dust, we shall also bear the likeness of him who is heavenly.

50. And this I say, [my] brothers,—Flesh and blood cannot inherit the kingdom of God; nor does decay inherit freedom from decay. 51. Behold, I tell you a [revealed] secret;—We shall not all sleep; but we shall all be changed; 52, in a moment, in an eye-flash, at the last trumpet; for the trumpet will sound, and the dead will be raised free from decay, and we shall be changed. 53. For this [body] of decay must put on freedom from decay; and this [body] of death must put on freedom from death. 54. And when this [body] of decay shall have put on freedom from decay, and this [body] of death shall have put on freedom from death, then will come to pass the words which have been written,—Death has been swallowed up in victory. 55. Where is thy sting, O death! Where is thy victory, thou region of the dead! 56. The sting of death is sin; and the power of sin is the law. 57. But thanks be to God who gives to us the victory by

The Peshito-Syriac Text.

I CORINTHIANS XV. 57-58. XVI. 1-15.

thanks be to God who has given victory to us by means of our Lord Jesus the Anointed.

58. Therefore, my brothers, and my beloved, be ye firm, and be not moved; but abound ye at all times in the work of the Lord; for ye know that your labour is not in vain in the Lord.

XVI. 1. And as to what is to be collected for the holy; as I have commanded the assemblies of the Galatians [to do], so also do ye. 2. On every first [day] of the week, let each one of you put by and keep in his house what comes into his hands, that when I come there may then be no collections. 3. And when I come, I will send with a letter those whom ye shall choose, that they may carry your favour-gift to Jerusalem. 4. And if it should be a befitting work that I should go also, they shall go with me.

5. And I am coming to you when I pass from Macedonia; for I am going to pass into Macedonia; 6. and perhaps also I may remain with you, or spend the winter with you, that ye may lead me forth to the place to which I shall go. 7. I do not wish to see you now as I pass along the road, for I hope to stay some time with you, if my Lord permits me. 8. For I continue in Ephesus until Pentecost. 9. For a great door has been opened to me, which is full of labours, and there are many adversaries.

10. If Timothy should come to you, see that he be with you without fear; for he does the work of the Lord as I do. 11. Let no one therefore despise him, but lead him forth in peace, that he may come to me, for I expect him with the brothers.

12. I greatly urged Apollos, my brothers, to come to you with the brothers; but at present he is not willing to come to you; but when he shall have opportunity he is coming to you.

13. Be watchful, and stand firm in trust. Act manfully, and be strong. 14. And let all your affairs be conducted in love.

15. I beseech you, my brothers, with respect to the household of Stephanas; (because ye know that they are the first-fruits of Achaia, and that they have de-

The Greek Text

I CORINTHIANS XV. 57-58. XVI. 1-15.

means of our Lord Jesus the Anointed.

58. So then, my beloved brothers, be ye firm, immovable, abounding always in the work of the Lord, for ye know that your labour is not in vain in the Lord.

XVI. 1. And as to the collection which is for the holy; as I have given orders to the assemblies of Galatia, so also do ye. 2. On the first day of the week, let each one of you put aside by him, and treasure up whatever he may be prospered [to give]; that when I come, there may be no collections then. 3. And when I arrive, I will send with letters, to carry your favour-gift to Jerusalem, whomever ye shall approve of. 4. And if there be reason worthy of my going also, they shall go with me.

5. And I will come to you when I shall pass through Macedonia, for I am to pass through Macedonia; 6. and perhaps I may remain with you, or even spend the winter [with you], that ye may send me onward, whithersoever I may go. 7. For I do not wish to see you now when passing, but I hope to continue some time with you, if the Lord shall permit. 8. But I continue in Ephesus until Pentecost. 9. For a great door, and one of much effort, has been opened to me, and there are many opponents.

10. If Timothy shall come, see ye that he be with you without fear; for he does the work of the Lord as I do. 11. Let no one therefore despise him; but send ye him onward in peace, that he may come to me. For I expect him with the brothers.

12. And as to our brother Apollos, I urged him much to come to you with the brothers; yet it was not at all his will to come now, but he will come, when he shall have a good opportunity.

13. Watch ye, stand firm in your trust, act manfully, be strong. 14. Let all ye do, be done in love.

15. And I beseech you, [my] brothers, (ye know the household of Stephanas, that it is the first-fruits of Achaia, and that they have devoted themselves to

The Peshito-Syriac Text.

I CORINTHIANS XVI. 16-24.

voted themselves to the service of the holy); 16, that ye be obedient also to those who are such as they are; and to every one who labours with us, and aids us.

17. I rejoice in the coming of Stephanas, and of Fortunatus, and of Achaicus; for that in which ye were deficient towards me, they have fully supplied; 18, for they have refreshed both my spirit and yours. Therefore acknowledge those who are such.

19. All the assemblies which are in Asia ask after your peace. Aquila and Priscilla ask much after your peace, in our Lord; so also does the assembly which is in their house. 20. All the brothers ask after your peace.

Ask ye after the peace one of another with a holy kiss.

21. The peace [-salutation] of [me] Paul in my own hand-writing. 22. He who loves not our Lord Jesus the Anointed, let him be KKKKK--under a curse.--MORAN ATHA, Our Lord has come. 23. The gracious favour of our Lord Jesus, the Anointed, be with you. 24. My love also to you all, in the Anointed, Jesus. Amen.

Finished is the first letter to the Corinthians, which was written in Philippi (1) of Macedonia, and was sent by the hands of Timothy.

1 Note. It appears from 1 Cor. xvi. 8, 19, that Paul was not at Philippi, but at Ephesus, when he wrote this letter.

The Greek Text.

I CORINTHIANS XVI. 16-24.

service for the holy); 16, that ye submit yourselves to such also, and to every one who works and labours with us.

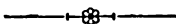
17. I rejoice also in the coming of Stephanas, and of Fortunatus, and of Achaicus; for they have filled up your deficiency. 18. For they have refreshed my spirit and yours. Acknowledge therefore those who are such.

19. The assemblies of Asia salute you, Aquila and Priscilla salute you much in the Lord; also the assembly which is in their house. 20. All the brothers salute you. Salute ye one another with a holy kiss.

21. The salutation of [me] Paul with my own hand:--22. If any one loves not our Lord Jesus the Anointed, let him be ANATHERMA,--under a curse. MARAN ATHA, Our Lord has come. 23. The gracious favour of our Lord Jesus, the Anointed, be with you. 24. My love to you all who are in Jesus the Anointed. Amen.

THE SECOND LETTER OF PAUL

To the Assembly of God in Corinth.



The Peshito-Syriac Text.

II CORINTHIANS I. 1-8.

THE SECOND LETTER OF PAUL TO THE CORINTHIANS.

I. 1. Paul, a chief messenger of Jesus the Anointed, by the will of God, and Timothy, a brother :—

To the assembly of God which is in Corinth, and to all the holy who are in all Achaia :—

2. Gracious favour be with you, and peace, from God our Father, and from our Lord Jesus the Anointed.

3. Blessed be God, the Father of our Lord Jesus the Anointed, the Father of mercies, and the God of all comfort; 4, who comforts us in all our afflictions, that we also may be able to comfort those who are in all [kinds of] afflictions, by means of that comfort with which we are comforted by God. 5. For like as sufferings for the Anointed abound in us, so, by means of the Anointed, our comfort also abounds. 6. Also, if we are afflicted, it is on behalf of your comfort, and on behalf of your life [bliss] that we are afflicted, and if we are comforted, it is because [of you], that ye may be comforted; and that there may be in you diligent endeavour to bear patiently those sufferings which we also suffer. 7. And our hope respecting you is firm; for we know that if ye share the sufferings, ye [will] also share the comfort.

8. And we wish you, my brothers, to know, as to the affliction which came on us in Asia; that we have been afflicted in the greatest degree; beyond our strength; so much so, that our life has been near to be taken away. 8. And on account of these things we have been

The Greek Text.

II CORINTHIANS I. 1-8.

THE SECOND LETTER OF PAUL THE CHIEF MESSENGER TO THE CORINTHIANS.

I. 1. Paul, a chief messenger of Jesus the Anointed, by the will of God, and Timothy our brother.

To the assembly of God which is in Corinth, and to all the holy who are in all Achaia :—

2. Gracious favour be with you, and peace, from God our Father, and from the Lord Jesus the Anointed.

3. Blessed be God, even the Father of our Lord Jesus the Anointed, the Father of mercies, and the God of all comfort, 4, who comforts us in all our affliction, that we may be able to comfort those who are in every [kind of] affliction, by means of the comfort with which we ourselves are comforted by God. 5. For like as the sufferings which are for the Anointed abound in us, so, by means of the Anointed, our comfort also abounds. 6. And if we are afflicted, it is on behalf of your comfort and salvation; which [salvation] is effected by means of your bearing patiently the same sufferings which we also suffer. Or if we are comforted, it is on behalf of your comfort and salvation. (1.) 7. And our hope is firm on your behalf; knowing that as ye share the sufferings, so also [ye will] the comfort.

8. And we do not wish you to be ignorant, [my] brothers, of our affliction which came on us in Asia; that we have been placed under a weight of surpassing pressure, which has been beyond our strength, so that we have despaired even of life. 9. But we ourselves have

1. Verse 8. The Greek copies of this verse differ. The Syriac copies are alike, and are probably correct.

The Peshito-Syriac Text.

II CORINTHIANS I. 9-23.

under sentence of death, that we might not have confidence in ourselves, but in God who raises the dead; 10, who has delivered us from violent deaths, and still, we hope, will deliver us; 11, by the aid of your pleading on our behalf; so that [God's] gift to us may be a gracious favour done on behalf of many persons, and that many may give him thanks on our behalf.

12. For our glorying is this,—The testimony of our conscience that with fidelity and purity, and by the gracious favour of God, we have conducted ourselves in the world; and not by the wisdom which is of the body; and more especially toward yourselves. 13. No other things are we writing to you than those which ye know, and also acknowledge; and which I am confident ye will acknowledge to the end. 14. Even as also ye have acknowledged, in little of much, that we are your glorying, as also ye [will be] ours, in the day of our Lord Jesus the Anointed.

15. And in this confidence, I was wishing to come to you before, that ye might receive, in double degree, gifts of [God's] gracious favour; 16, and that I might pass by way of you into Macedonia, and might come again to you from Macedonia, and that ye might pass me on to Judea. 17. When therefore I intended to do this, did I intend it as one acting hastily? Or are the things which I intend to do, [decisions] of the flesh? [done] because [I think] it is right that there should be in them.—Yes, Yes;—and,—No, No?

18. Faithful is God; so that our word to you was not Yes and No. 19. For the Son of God, Jesus the Anointed, who was proclaimed to you by means of us,—by me, and by Silvanus, and by Timothy, is not Yes and No; but in him is Yes. 20. For all the promises of God are Yes in him, the Anointed. It is because of this, that we, by means of him, give [our] Amen [to them], to the glory of God. 21. And God makes us and you firm [in our trust] in the Anointed. It is he who has anointed us; 22, and has sealed us, and has given the binding pledge of his Spirit in our hearts.

23. And I appeal to God as witness to my soul, that it was in order to spare you that I came not to Corinth. 24. Not

The Greek Text.

II CORINTHIANS I. 9-23.

within ourselves the sentence of death, that we may not put confidence in ourselves, but in God who raises the dead; 10, who has delivered us from so great a [danger of] death, and is delivering us; in whom we hope that he will still deliver us; 11, if ye also labour with us by pleading on our behalf, so that for the gift of favour [granted] us by means of many persons, thanks may be given by many on our behalf.

12. For our glorying is this,—The testimony of our conscience, that with fidelity, and with the sincerity [which is] of God, not with fleshly wisdom, but by the gracious favour of God, we have conducted ourselves in the world, and more especially toward you. 13. For we are not writing to you things different from those which ye know well, and also acknowledge, and I hope will acknowledge even to the end. 14. Like as ye have also acknowledged us in part, that we are your ground for glorying, as ye also [will be] ours, in the day of the Lord Jesus.

15. And in this confidence, I was wishing to come to you before, that ye might have a second gift of gracious favour; 16, and to pass on by way of you into Macedonia, and to come again to you from Macedonia, and by you to be sent on into Judea. 17. When therefore I was intending to do this, was it because I made use of inconsiderate lightness? Or as to things which I intend, do I intend them according to the flesh, in order that there may be in me the [use of],—Yes, Yes,—and,—No, No?

18. But faithful is God, [and] therefore our word, addressed to you, was not Yes and No. 19. For the Son of God, Jesus the Anointed, who was proclaimed among you by means of us,—by means of me, and of Silvanus, and of Timothy, is not Yes and No; but in him is Yes. 20. For all the promises of God, whatsoever, [have] in him their Yes, and in him their Amen, to the glory of God by means of us. 21. And it is God who makes us and you firm [in our trust] in the Anointed, and who has anointed us, 22, and has sealed us, and has given the binding pledge of the Spirit in our hearts.

23. And I call on God, to be a witness-bearer to my soul, that to spare you, I have not yet come to Corinth. 24. Not

The Peshito-Syriac Text.

II CORINTHIANS I. 24. II. 1-11.

because we are lords over your trust, but are helpers of your joy; for it is by trust that ye stand.

II. 1. For I came to this decision in myself, that I would not come again to you in grief. 2. For if I make you grieve, who shall make me rejoice, but he whom I have made to grieve? 3. And I wrote that [letter] to you, that, when I shall come, those may not make me grieve, who ought to make me rejoice. And I have confidence in you all, (1) that my joy is that of you all. 4. And in great affliction, and in distress of heart, I wrote to you those things, with many tears, not that it might grieve you, but that ye might know the abundant love which I have for you.

5. And if a certain person made me grieve, he did not make [only] me grieve, but in some little degree, all of you, (that [my] words may not press on you heavily.) 6. And sufficient for this person is the censure of many. 7. And henceforth, [taking] a different course, ye ought to forgive him, and to comfort him, lest he who is in such a state should be swallowed up by excessive grief. 8. For this reason I entreat you to confirm to him your love.

9. For I wrote for this reason also, that I might know, by testing, whether ye are obedient in everything. (2.) 10. And him whom ye forgive, I also [forgive.] For also, as to that which I have forgiven, because of you I have forgiven it, to him whom I have forgiven, (3.) in the person of the Anointed. 11. That Satan may not defraud us, for we know his intentions.

1. Ver. 3. Walton, Gutbir, and Schaaf, omit, "all," and have only, "in you." The copies of the Maronites, of Lee, and of Ooroomia, have "in you all," like the Greek.

2. Ver. 9. "To me," after "obedient." These words are in Walton, Gutbir, the Maronite copy, and Schaaf. They are not in Lee, the Ooroomian, or Greek.

3. Ver. 10. "To him whom I have forgiven." These words are in the Maronite copy, in Lee, the Ooroomian, and the Greek. They are not in Walton, Gutbir, or Schaaf.

The Greek Text.

II CORINTHIANS I. 24. II. 1-11.

because we have lordship over your trust, but are co-workers of your joy; for by trust ye stand.

II. And I came to this decision in myself, that I would not come again to you in grief. 2. For if I make you grieve, who is it who also is to make me glad, but he who is made to grieve by me? 3. And I wrote to you as I did, that I may not, when I come, have grief from those in whom I ought to rejoice; for I have confidence in you all, that my joy is the joy of you all. 4. For out of much affliction and distress of heart, I wrote to you, with many tears; not that ye might be grieved, but that ye might know the love which I have in a special degree for you.

5. And if a certain person has grieved [me], he has not grieved me [only], but in part, (that I may not overburden [you]), all of you. 6. Sufficient for that person is that censure which [was passed] by most of you. 7. So that [now], by an opposite course, it is better that ye should forgive and comfort [him], lest he should be swallowed up by excessive grief. 8. Therefore I beseech you to confirm your love to him.

9. For I wrote for this purpose also, that I might know, by putting you to proof, whether ye are obedient in all things. 10. And to whom ye forgive anything, I also [forgive it]. For I also, if I have forgiven anything, [have done so] to him to whom I have forgiven it, because of you, in the person of the Anointed; 11. that we may not be put to disadvantage by Satan; for we are not ignorant of his intentions.

The Peshito-Syriac Text.

II CORINTHIANS II. 12-17. III. 1-8.

12. And when I came to Troas, to tell the message of the Anointed, and a door [of usefulness] had been opened for me by the Lord, 13, there was no rest for me in my spirit, because I found not Titus my brother. But I left them, and went away into Macedonia.

14. But, thanks be to God that he at all times makes for us a scene [of triumph] in the Anointed, and reveals by us the odour of the knowledge of him in every place. 15. For we are a sweet odour in the Anointed to God, in those who have life [-bliss], and in those who perish; 16, to these we are an odour of death for death; and to those we are an odour of life [-bliss] for life [-bliss]. And for these things who will be sufficient? 17. For we are not like the rest, who adulterate the words of God; but as those who [speak them] in truth; and as those who are of God. In the presence of God, by the Anointed, we speak.

III. 1. Are we beginning again [and] anew to show you who we are? Or do we need, like others, that letters of recommendation should be written to you on our behalf? Or that ye should write to recommend us? 2. For ye yourselves are our letter [of recommendation], one which is written in our heart, and which is known and read by every one. 3. For ye know that ye are a letter of the Anointed, which [has been written] by means of service rendered by us; written, not with ink, but by the Spirit of the living God; not on tables of stone, but on the tables of the heart, [those] of flesh. 4. And thus we have confidence by the Anointed toward God.

5. Not that we are sufficient to think any thing, as by means of ourselves; but our power is from God; 6, who has made us fit to be servants of the new covenant; not under the written [law], but under the Spirit; for the written [law] kills; but the Spirit gives life [-bliss].

7. And if the service of death, in the written [law], was engraved on stones, and was so glorious that the sons of Israel were unable to look on the face of Moses, because of the glory of his face, which [glory] was to be done away; 8, how then [is it possible] that the service of the Spirit should not be much more

The Greek Text.

II CORINTHIANS II. 12-17. III. 1-8.

12. And when I came to Troas to tell the good message of the Anointed, and a door had been opened for me by the Lord, 13, I had no rest in my spirit, because I found not Titus my brother; but I left them, and went away into Macedonia.

14. But thanks be to God, who always makes us march in triumph in the Anointed, and makes manifest the odour of the knowledge of him by means of us in every place. 15. For we are to God the sweet odour of the Anointed, in those who are being saved, and in those who perish. 16. To these we are an odour of death for death, and to those an odour of life for life. And who is sufficient for these things? 17. For we are not as the many, who adulterate the word of God; but as of sincerity, but as of God. In the presence of God, by the Anointed, we speak.

III. 1. Are we beginning again to recommend ourselves? or do we need, as some do, letters of recommendation to you, or of recommendation from you? 2. Ye are our letter [of recommendation], written in our hearts, known and read by all men. 3. For ye are made manifest to be a letter of the Anointed, [written] through service rendered by us; written, not with ink, but by the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart. 4. And such confidence have we, through the Anointed, toward God.

5. Not that we are sufficient of ourselves to estimate any thing as of ourselves, but our sufficiency is from God. 6. Who also has made us fit to be servants of the new covenant; not of the written [law], but of the Spirit. For the written [law] kills, but the Spirit makes [men] live.

7. And if the service of death, in the writings [of the law], which service was engraved on stones, was glorious, so that the sons of Israel could not steadily look on the face of Moses, because of the glory of his face; which [glory] was to be done away; 8, how [is it possible] that the service of the Spirit should not be more

The Peshito-Syriac Text.

II CORINTHIANS III. 8-18. IV. 1-6.

glorious? 9. For if there is glory in the service of condemnation, how much will the service of righteousness surpass it in glory! 10. For it is as if also that which was made glorious had not been made glorious, in comparison with this surpassing glory. 11. For if that which was to be done away was glorious, much more glorious will that be which is to continue.

12. Therefore, because we have this hope, we, the more [for that reason], talk with others with uncovered face; 13. and do not do like as Moses did, who put a veil upon his face, that the sons of Israel might not look at the completion of that which was to be done away. 14. But their minds have been blinded: for unto this day, when the old covenant is read, that veil rests upon them; and it is not revealed [to them] that it [the old covenant] is done away by the Anointed. 15. And to this day, when Moses is read, the veil lies on their heart. 16. And when any one of them is turned to the Lord, the veil is taken away from him. 17. And the Lord is himself the Spirit, and where the Spirit of the Lord is, there is freedom. 18. And we all with unveiled face see, as in a mirror, the glory of the Lord; and are changed into the likeness [of him], from glory to glory, as [it shines] from the Lord the Spirit.

IV. 1. For this reason we grow not weary of this service of which we have charge, [serving] according to the mercies which [rest] on us. 2. But we have rejected the hidden arts of what is shameful, and neither walk in craftiness, nor use the word of God deceitfully; but by the revealing of the truth, we make manifest what we are, to all the minds of men, in the presence of God. 3. But even if our good message is a hidden thing, it is hidden from those who perish; 4. from those whose minds the god of this world has blinded, so that they do not trust; to prevent the light of the good message telling of the glory of the Anointed, who is the very likeness of God, from arising on them. 5. For we do not proclaim ourselves, but the Anointed, Jesus our Lord; and [say] of ourselves that we are your bond-servants because of Jesus. 6. Because God who commanded light to arise out of dark-

The Greek Text.

II CORINTHIANS III. 8-18. IV. 1-6.

glorious? 9. For if in the service of condemnation [there is] glory, how much more does the service of righteousness surpass it in glory! 10. For also, not even that which had been made glorious, is glorious in comparison with this, on account of its surpassing glory. 11. For if that which was to be done away was glorious, much more is that which continues glorious.

12. We, therefore, having such a hope, use much unreservedness [of speech]; 13. and do not [do] like as Moses [did], who put a veil upon his face that the sons of Israel might not look steadily on to the ending of that which was to be done away. 14. But their minds have been hardened; for to this day the same veil remains, when the old covenant is read, [the fact] not being unveiled [to them] that it is done away by the Anointed. 15. But to this day, when Moses is read, a veil lies upon their heart. 16. But when [any one of them] turns to the Lord, the veil is taken away. 17. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. 18. And we all, with unveiled face, seeing as in a mirror the glory of the Lord, are transformed into his likeness, from glory to glory, according as [it shines] from the Lord the Spirit.

IV. 1. For this reason we who have charge of this service, in proportion as we have received mercy, grow not weary. 2. But we have rejected the hidden [arts] of what is shameful; we neither walk in craftiness, nor use the word of God deceitfully; but, by the manifestation of the truth, we recommend ourselves to every man's conscience in the presence of God.

3. But if it be also [true] that our good message is covered with a veil, it is so veiled in the case of those who perish; 4. in whom the god of this world has blinded the minds of those who trust not, to prevent the brightness of the good message which tells of the glory of the Anointed, who is the likeness of God, from shining upon them. 5. For we do not proclaim ourselves, but the Anointed, Jesus the Lord: and [make] ourselves your bond-servants because of Jesus. 6. For God who commanded light

The Peshito-Syriac Text.

II CORINTHIANS IV. 6-18. V. 1-3.

ness, has himself arisen in our hearts, that we may be filled with light by knowledge of the glory of God in the face of Jesus the Anointed.

7. But we have this treasure in a vessel of clay, that the greatness of the power may proceed from God, and not from us. 8. And in every thing we are afflicted, but we are not strangled; we are harassed, but not condemned; 9, we are persecuted, but not forsaken; we are thrown down, but do not perish. 10. For we always carry about in our bodies the putting to death of Jesus, that the life of Jesus may also be revealed in our bodies. 11. For if we who have life [-bliss] are delivered up to death because of Jesus, so also the life of Jesus will be revealed in this our body of death. 12. At present death is active in us, but life in you.

13. Therefore we also have [part] of that one same spirit of trust [which he had who said], according to what is written,—I have trusted, therefore also I have spoken. We trust, therefore also we speak. 14. And we know that he who raised [to life] our Lord Jesus, will raise us [to life] also by means of Jesus, and present us before him with you. 15. For every thing [suffered by us] is because of you, that the gracious favour which abounds [to us] by means of many, may cause great thanksgiving, to the glory of God.

16. For this reason we are not weary; for although our outward man decays, yet the one within is renewed from day to day. 17. For the affliction of this present time, which is very little and light, prepares for us glory for ever and ever, without end. 18. Because we look not at those things which are seen, but at those which are not seen; for those things which are seen are for a time; but those which are not seen are for ever.

V. 1. For we know that if this our earthly house of the body shall be taken down, there is still for us a building which is from God, a house which is not by work of hands, for ever, in heaven. 2. For because of this fact we also groan, and desire to put on our house which is from heaven; 3, since (1) also when we

The Greek Text.

II CORINTHIANS IV. 6-18. V. 1-3.

to shine out of darkness, is he who has shined in our hearts, to [give us] the light of the knowledge of the glory of God in the face of Jesus the Anointed.

7. But we have this treasure in earthen vessels, that the surpassing greatness of the power may proceed from God, and not from us. 8. We are afflicted in every thing, but we are not confined to a narrow space; we are perplexed, but not in despair; 9, persecuted, but not forsaken; thrown down, but not destroyed; 10, always bearing about in our body the putting to death of the Lord Jesus, that the life of Jesus may also be made manifest in our body. 11. For we who have life [-bliss], are always delivered up to death because of Jesus; that the life also of Jesus may be made manifest in our dying flesh. 12. So that death works in us, but life in you.

13. And we have the same spirit of trust [as he who said], according to what is written,—I have trusted, therefore I have spoken.—We also trust, and therefore speak; 14, knowing that he who raised [to life] the Lord Jesus, will, by means of Jesus, raise up us [to life] also, and present us with you. 15. For all these [sufferings] are because of you, that the gracious favour, made to abound [to us] by the many, may increase thanksgiving for it, to the glory of God.

16. Therefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17. For the momentary light [burden] of our affliction, works out for us an eternal weight of from one to another surpassing degree of glory; 18, while we look, not at the things which are seen, but at the things which are not seen; for the things seen are for a time, but the things not seen are eternal.

V. 1. For we know that if our earthly house of this tent be taken down, we have a building from God, a house not made with hands, eternal in the heavens. 2. For on this account we groan, earnestly desiring to put on our house which is from heaven; 3, since also when we shall have put it on, we shall

1. Ver. 3. "Since...not." So the Oorocmian copy, and the Greek. The copies

The Peshito-Syriac Text.

II CORINTHIANS V. 3-16.

shall have put it on, we shall not be found naked. 4. For while we are here in this house, we groan on account of its weight; and yet we do not wish [merely] to put it off, but we wish to put on [another] over it, that its death may be swallowed up by life. 5. And he who prepares us for this is God, who has given to us the binding pledge of his Spirit. 6. Because therefore we know and are persuaded that so long as we dwell in the body, we are away from our Lord; 7, (for we walk by trust, not by sight); 8, for this reason we are confident, and desire to be away from the body, and to be with our Lord. 9. With diligence we endeavour that whether we are away [from the body], or dwell [in it], we may please him. 10. For we all, in the future, shall have to stand before the judgment-seat of the Anointed; that each one may receive a return in his body for that which he has done, whether it be good or evil. 11. Therefore because we know the fear of our Lord, we persuade men. And to God we are revealed; and I hope that we are also revealed to your understandings.

12. It is not that we are again—Praising ourselves to you;—but we are giving to you an occasion for glorying with respect to us before those who glory in respect of [their] appearance, and not in respect of the heart. 13. For if we,—Are mad,—it is to [please] God; and if we are in our right [mind], it is for you. 14. For the love of the Anointed constrains us to consider this; that one died on behalf of each one; that therefore each one died in him; 15, and that he died on behalf of each one, that those who are living should not live to themselves, but to him who died, and rose [to life], on their behalf.

16. And henceforth we know no one in respect of the body; and though we have known the Anointed in respect of

of Walton, Gutbir, the Maronites, Schaaf, and Lee, have "but" without "not." This reading makes Paul say "we shall be found naked." The reading is probably due to a slight error in copying, "elo" having been put for "en lo," which is the Ooroomian reading.

The Greek Text.

II CORINTHIANS V. 3-16.

not be found naked. 4. For also we who are in this tent, groan, being burdened; not that we wish [merely] to put it off, but to put over it another, that that which dies may be swallowed up by life. 5. And he who has worked in us fitness for this very [change] is God, who has also given us the binding pledge of the Spirit. 6. Therefore we are always full of confidence, and we know that while we are present in the body, we are away from the Lord; 7, (for we walk by means of trust, not by means of sight); 8, yes, we are full of confidence, and wish, in preference, to be away from the body, and to be present with the Lord. 9. Therefore also we earnestly desire that, whether we be present [in the body], or be away from it, we may be well-pleasing to him. 10. For we must all be made manifest before the judgment-seat of the Anointed, that each may receive according to the deeds which he has done by means of the body, whether as to what is good, or what is bad. 11. Therefore, knowing the fear of the Lord, we persuade men. And we are made manifest to God, and I hope also that we are made manifest in your consciences.

12. For we are not again,—Recommending ourselves to you;—but we are giving to you an opportunity, that ye may have a ground for glorying on behalf of us to those who glory in respect of [their] appearance, and not in respect of the heart. 13. For whether we be—Beside ourselves,—it is for God; or whether we be of sober mind, it is for you. 14. For the love of the Anointed constrains us; because we judge thus;—that if one died on behalf of all, then they all died; 15, and that he died on behalf of all, that those who are living [anew], should no longer live to themselves, but to him who died, and rose to life, on their behalf.

16. So that we from now know no one in respect of the flesh: and though we have known the Anointed in respect of

The Peshito-Syriac Text.

II CORINTHIANS V. 18-21. VI. 1-10.

the body, yet [so], from now, we know him not. 17. Every one therefore who is in the Anointed is a newly created being. Old things have passed away; and every thing has been made new by God.

18. He [it is] who has reconciled us to himself by the Anointed, and has given to us the service of reconciliation. 19. For God is in the Anointed. He it is who reconciles the world with his Greatness, and does not reckon to them their sins; and who has committed to us the words of reconciliation. 20. Therefore we are ambassadors on behalf of the Anointed; and it is as if God himself were beseeching you by means of us. We therefore, on behalf of the Anointed, beseech [you],—Be ye reconciled to God. 21. For him who knows no sin, [God] made to be sin because of you; that we might be the righteousness of God in him.

VI. 1. And we, as helpers, beseech you that the gracious favour of God, which ye have received, may not be made useless in you. 2. For [God] has said,—In an acceptable time I have heard thee, and in a day of life [-bliss] I have helped thee.—Behold, now is the acceptable time! behold, now is the day of life [-bliss]!

3. Give no room to any one in any thing [to find] an occasion of stumbling; that there may be no spot on our service. 4. But in every thing let us show ourselves to be servants of God; by great patient endurance, when in afflictions, when in want, when in states of distress; 5, when under scourgings, when in chains, when in tumults; by labours, by un-sleeping watchfulness, by fasting; 6, by purity, by knowledge, by long-forbearance; by kindness, by [fruits] of the Spirit of Holiness, by love which is without deceit; 7, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left; 8, when glorified, and when reproached; when praised, and when blamed.

[We seem] as if leading astray, and yet we are true; 9, as if unknown, and yet we are well known; as if we had died, and yet, behold, we live; as if suffering punishment, and yet we die not; 10, as if in grief, yet we are always rejoicing; as if poor, yet we make many rich; as if

The Greek Text.

II CORINTHIANS V. 18-21. VI. 1-10.

the flesh, yet now we know him [so] no longer. 17. So that if any one is in the Anointed, he is a newly created being; the old things have passed away, behold, all things have become new.

18. And all things are from God, who has reconciled us to himself by means of Jesus the Anointed, and has given to us the service of reconciliation; 19, that is, that God was in the Anointed reconciling the world to himself, not reckoning to them their transgressions, and has committed to us the words of reconciliation. 20. Therefore we are ambassadors on behalf of the Anointed, as if God were entreating [you] by means of us; we, on behalf of the Anointed, beseech [you],—Be ye reconciled to God. 21. For he made him who knew no sin, [to be] sin on our behalf, that we might become the righteousness of God in him.

VI. 1. And we, working together with [him], entreat also that ye receive not the gracious favour of God in vain; 2, for [God] says,—In an acceptable time I have heard thee, and in a day of salvation I have helped thee.—Behold, now is the acceptable time! behold, now is the day of salvation!

3. Cause no stumbling in any way, that our service may not be blamed; 4, but in every thing recommend yourselves as the servants of God; by much patient endurance, when in afflictions, when in want of things necessary, when in states of distress; 5, when under scourgings, when in prisons, when in tumults; by labours, by sleepless watchings, by fastings; 6, by purity, by knowledge, by long-forbearance; by kindness, by [fruits of] the Holy Spirit, by love unfeigned; 7, by the word of truth, by the power of God, by means of the arms of righteousness on the right hand, and on the left; 8, when glorified, and when dishonoured; when blamed, and when praised.

[We seem] as if deceivers, and yet we are true; 9, as if unknown, and yet we are well known; as if dying, and yet, behold, we live; as if under punishment, and yet we are not put to death; 10, as if we were in grief, and yet we are always rejoicing; as if poor, yet we make

The Peshito-Syriac Text.

II CORINTHIANS VI. 10-18. VII. 1-7.

we had nothing, and yet we possess all things.

11. Our mouth is opened with respect to you, O Corinthians! and our heart is enlarged. 12. Ye suffer from no narrowness in us, but suffer from narrowness in your own affections. 13. And I say as to sons,—Pay me my claims of interest due from you, and enlarge your love for me.

14. Be not yoked, my sons, to those who do not trust. For what fellowship has righteousness with wickedness? Or what union has light with darkness? 15. Or what likeness has the Anointed to Satan? Or what common lot has one who trusts with one who does not trust? 16. And what agreement has the temple of God with [those] of devils? For ye are the temple of the Living God; as it said,—I will dwell in them, and will walk among them; and I will be their God, and they shall be my people.—17. For this reason,—Come ye out from among them, and be separate from them, says the Lord; and come not near to what is unclean, and I will receive you; 18, and I will be to you a Father, and ye shall be to me sons and daughters, says the Lord, the Possessor of All Things.

VII. 1. Therefore, because we have these promises, my beloved, let us purify ourselves from all uncleanness of the flesh and of the spirit, and let us work holiness in the fear of God.

2. Bear patiently with us, my brothers. We have dealt wickedly with no one; we have corrupted no one; we have injured no one. 3. I say not [this] for your condemnation; for I have said before that ye are treasured in our hearts, [with wish] to die and to live together [with you]. 4. I have great confidence in you; I greatly glory in you; I am full of comfort; greatness of joy abounds in me in all my afflictions. 5. For since we came unto Macedonia, as well as [before], there has been no rest for our body; but in everything we have been afflicted; without [there has been] war, and within, fear. 6. But God, who comforts the lowly, comforted us by the coming of Titus; 7, and not only by his coming, but also by his cheerfulness; with which he had been cheered by you.

The Greek Text.

II CORINTHIANS VI. 10-18. VII. 1-7.

many rich; as having nothing, and yet we possess all things.

11. Our mouth is opened [to speak freely] with respect to you, O Corinthians! Our heart is enlarged. 12. Ye suffer from no narrowness in us, but ye suffer from narrowness in your own affections. 13. And as a fit recompense [to us], (I speak as to [my] children), be ye also enlarged [in love].

14. Be not unequally yoked with those who trust not. For what fellowship has righteousness with lawless sin? and what has light in common with darkness? 15. And what harmony is there between the Anointed and Belial? Or what [common] lot has one who trusts with one who does not trust? 16. And what agreement has the temple of God with [those of] images? For ye are the temple of the Living God, as God has said,—I will dwell in them and will walk among [them]; and will be their God, and they shall be my people.—17. Therefore,—Come ye out from the midst of them, and be ye separate, says the Lord; and touch not what is unclean; and I will receive you; 18, and will be to you a Father, and ye shall be to me sons and daughters, says the Lord Almighty.

VII. 1. Having therefore these promises, [my] beloved, let us purify ourselves from all defilement of the flesh and of the spirit, completing holiness in the fear of God.

2. Make room for us [in your hearts]. To no one have we done an unrighteous deed; no one have we corrupted; of no one have we taken an unfair advantage. 3. I say not this for your condemnation; for I have said before that ye are in our hearts, so that [we wish] to die and to live with [you]. 4. I have much confidence in you; I glory much on your behalf; I am filled with comfort; I have exceedingly great joy in all our affliction. 5. For since we came into Macedonia also, our flesh has had no rest; but in every thing we are afflicted; without [have been] battles; within, fears. 6. But God who comforts the lowly, comforted us by the coming of Titus; 7, and not only by his coming, but also by the comfort with which he had been comforted in respect of you; for he told us of your

The Peshito-Syriac Text.

II CORINTHIANS VII. 7-16. VIII. 1.

For he told us about your love for us, and about your mourning, and your zeal on our behalf. And when I heard [this], I had great joy. 8. For though I made you grieve by [my] letter, I do not regret it; though I have regretted it; for I see that that letter, though it made you grieve for an hour, 8, has nevertheless made joy for me; not [joy] because it grieved you, but because your grief brought you to repentance. For [the letter] grieved you by [the will] of God; so that in nothing ye might suffer loss by us. 10. For grief which is because of God, works repentance of mind which changes not, and turns it to life [-bliss]. But the sorrow of the world works death. 11. For behold, as to this, [namely], that ye were made to grieve because of God, what diligence [that letter] produced in you! what self-clearing! what indignation! what fear! what love! what zeal! what infliction of punishment! In every thing ye have shown ourselves to be pure in this matter. 12. And let it be [known] that what I wrote to you was not [merely] because of the wrongdoer nor because of him to whom he did wrong, but for this reason, that your diligent action because of us might be known in the presence of God. 13. For this reason we are comforted; and in connection with our comfort, we have greatly rejoiced in the joy of Titus; because his spirit has been cheered [by intercourse] with you all. 14. For I have not been made ashamed as to that on account of which I gloried to him on your behalf; but as we have spoken the truth to you in every thing, so also our glorying to Titus has been found to be in truth. 15. His affection for you has also very greatly increased, while he remembers the obedience of you all; how with fear and trembling ye received him. 16. I rejoice that in every thing I have confidence in you.

VIII. 1. And we make known to you,

The Greek Text.

II CORINTHIANS VII. 7-16. VIII. 1.

strong affection, of your mourning, of your zeal on my behalf; so that I rejoiced still more. 8. For though I grieved you by my letter, I do not regret it, though I have regretted it; for I see that that letter, though for an hour it grieved you; 8, [is the reason why] I now rejoice; not because ye were grieved, but because ye were grieved so as to repent; for ye were made to grieve according to [the will of] God, that in nothing ye might suffer loss by means of us. 10. For grief which is according to [the will of] God, works repentance unto salvation; [a repentance] which brings no regret; but the grief of the world works death. 11. For behold, as to this very thing, namely, that ye were made to grieve according to [the will of] God; what great diligence [my letter] worked in you! what self-defence! what indignation! what fear! what strong affection! what zeal! what infliction of punishment! In every thing ye have shown yourselves to be pure in this matter. 12. In fact, though I wrote to you, it was not [merely] on account of him who did the unrighteous deed, nor of him to whom it was done, but that our diligence on behalf of you (1) might be made manifest to you in the presence of God. 13. For this reason we have been comforted; and in addition to our comfort, (2) we have rejoiced the more exceedingly on account of the joy of Titus; because his spirit has been cheered [by cheer] from you all. 14. For if I have gloried to him as to any thing on your behalf, I have not been put to shame; but as we have said all things to you in truth, so also our glorying before Titus has been found to be truth. 15. And his affection is the greater for you, while he remembers the obedience of you all, how with fear and trembling ye received him. 16. I rejoice that in every thing I have confidence in you.

VIII. 1. And we make known to you,

1. Ver. 12. Some Greek copies have "your diligence on behalf of us," like the Syriac, which is probably correct.

2. Ver. 13. The Greek copies have different readings here. The most approved reading is given above. It agrees with the Syriac. The Syriac copies are all alike.

The Peshito-Syriac Text.

II CORINTHIANS VIII. 1-12.

my brothers, the gracious favour of God, which has been given to the assemblies of the Macedonians; 2. that while greatly put to proof by their affliction, their joy has abounded; and the depth of their poverty has yielded abundance through the riches of their generosity. 3. For I bear witness [that it has been] according to their power, and beyond their power, by their own wish. 4. They begged of us with great entreaty that they might share in [the doing], by a favour-gift, of service to the holy. 5. And they did not [give] in accord with what we were hoping; but of themselves they first presented [their gifts] to our Lord, and to us also by the will of God. 6. So that we entreated Titus that, as he had begun, so he would complete, among you also, this favour-gift. 7. But as ye abound in every thing, in trust, and in [gifts of] speech, and in knowledge, and in all diligence, and in our love of you, so also [see] that ye aid abundantly this favour-gift. 8. I am not giving an express command to you, but am testing the truth of your love by means of the diligence of your neighbours. 9. For ye know the gracious favour of our Lord Jesus the Anointed, that because of you he became poor when he was rich, that ye by his poverty might become rich. 10. And I earnestly advise you [to do] this as being of advantage to you. Because in the past year ye began, not only to will, but also to do. 11. So now complete by deed that which ye willed; that as ye had readiness to will, so ye may complete [your will] by deed, from what ye have. 12. For if there be the will, [the gift] is accepted if it is according to

The Greek Text.

II CORINTHIANS VIII. 1-12.

[my] brothers, the gracious favour of God which has been given [to those] in the assemblies of Macedonia; 2. that while greatly put to proof by affliction, the abundance of their joy, and their deep poverty, have yielded abundance to the riches of their generosity. 3. For I bear witness that according to [their] power, and beyond [their] power, [they have done it] of their own accord; 4. begging us with much entreaty to accept their gift of favour, and their fellowship in [doing] service to the holy. (1.) 5. And they [did this], not according to what we hoped, but of themselves first gave [their gifts] to the Lord, and to us by the will of God. 6. So that we exhorted Titus, as he had before begun, so also to complete, with respect to you, this favour-gift also. 7. But as ye abound in every thing,—in trust, and in [gifts of] speech, and in knowledge, and in all diligence, and in your love for us, (2.) [see] that ye also abound in [contributions] to this favour-gift. 8. I do not speak as giving a command; but I am putting to proof, by means of the diligence of others, the sincerity of your love also. 9. For ye know the gracious favour of our Lord Jesus the Anointed, that, being rich, because of you he became poor, that ye by his poverty might become rich. 10. I give also my advice in respect of this; for this is for your advantage who began a year ago, not only to do, but also to will. (3.) 11. And now complete the doing [of this] also; so that as there was readiness to will, there may be [readiness] to complete it also, out of what ye have. 12. For if there be first readiness [to give, the gift] is acceptable, if it be according to what

1. Ver. 4. The Greek copies of this verse differ, both from the Syriac and among themselves. The Syriac copies agree, as represented by the editions of Walton, Guthrie, Schaaf, by 14 before Schaaf's, the Maronite, Lee's, and that of Ooroomia, and give therefore strong proof of being correct.

2. Ver. 7. All the Syriac copies named above have "our love for you." So some Greek copies also.

3. Ver. 10. All the Syriac copies put "to will" before "to do," which, as willing comes before doing, has internal evidence of being correct.

The Peshito-Syriac Text.

II CORINTHIANS VIII. 13-24. IX. 1-2.
what a person has, not according to what he has not.

13. For [the design] is not that for others there may be relief, and for you affliction; 14, but by equality, be ye [generous] at this time, that your abundance may supply their deficiency; that also, [at another time] their abundance may supply your deficiency; that there may be equality. 15. As it is written,—He who gathered much had nothing over, and he who gathered little had no lack.

16. And thanks be to God who has given this earnest interest on your behalf to the heart of Titus. 17. For he assented to our entreaty, and because he had great care [for you], he, of his own will, went forth to you. 18. And we have sent with him also our brother whose praise with respect to the good message, is in all the assemblies. 19. So that he was also expressly chosen by the assemblies to go forth with us with this favour-gift, to which service is rendered by us for the glory of God, and [to show] our hearty concurrence. 20. And we take precaution for this end, namely, that no one may fix on us a stain with respect to this abundance to which service is rendered by us. 21. For we are careful about things which are comely, not only before God, but also before men. 22. And we have sent with them also our brother who, at all times, [and] in many things, has been proved by us to be diligent; and who is now exceedingly diligent on account of the great confidence which he has in you.

23. If therefore [I name] Titus, he is my associate, and helper respecting you; if [I name] our other brothers, they are the messengers of the assemblies which [are] the glory of the Anointed. 24. Therefore show ye to them, in the presence of all the assemblies, evidence of your love, and of our [reason for] glorying in you.

IX. 1. But I do more than [I need] if I write to you about doing service to the holy. 2. For I know the readiness of your mind, and because of it I have

The Greek Text.

II CORINTHIANS VIII. 13-24. IX. 1-2
[a person] has, not according to what he has not.

13. For [the design] is not that there may be relief for others, and affliction for you; 14, but that, by equality, your abundance may at the present time supply their deficiency; that their abundance may also [at another time] supply your deficiency; that there may be equality; 15, as it is written,—He [who gathered] much, had nothing over; and he [who gathered] little, had no lack.

16. But thanks be to God who is giving the same deep interest on your behalf to the heart of Titus. 17. For he accepted my exhortation, but being very earnest, he, of his own accord, went forth to you. 18. And we have sent together with him the brother whose praise, as to the good message, is in all the assemblies. 19. And not only so, but who has also been chosen by the assemblies to travel with us with this favour-gift, to which service is rendered by us, for the glory of the Lord himself, and [to show] our (1) readiness [to aid]. 20. We are taking precaution with view to this, that no one may fix a stain on us with respect to this abundance to which service is rendered by us. 21. We are providing beforehand [arrangements] which are good, not only in the presence of the Lord, but also in the presence of men. 22. And we have sent with them our brother whom we have often, in many things, proved to be diligent, and who is now much more diligent, on account of the great confidence which he has in you.

23. If [I speak] on behalf of Titus, he is my associate and fellow-labourer respecting you. If our brothers [are named], they are the messengers of the assemblies [which are] the glory of the Anointed. 24. Therefore show to them in presence of the assemblies, the evidence of your love, and of our [reason for] glorying on your behalf.

IX. 1. For it is needless for me to write to you about service rendered to the holy; 2, for I knew your readiness, on account of which I glory on your behalf

1. Ver. 19. Some Greek copies have "your," others, "our," like the Syriac which seems to be the true reading.

The Peshito-Syriac Text.

II CORINTHIANS IX. 2-15.

gloried in you to the Macedonians, [saying] that Achaia was ready a year ago, and your zeal has prompted many. 3. But I have sent the brothers, that the glorying with which we have gloried in you on this account, may not be made void; that, as I have said, ye may be ready. 4. Lest, if Macedonians should come with me, and should find you unprepared, we should be put to shame, (for we will not say lest ye be put to shame), on account of that glorying with which we have gloried. 5. For this reason I have taken care to ask these brothers to come to you before I do, and to prepare this bounty, to which ye before assented, that it may be ready; so as to be as a bounty, and not as if it were [an exaction of] covetousness.

6. And this [I say],—He who sows sparingly, reaps also sparingly; and he who sows bountifully, will reap also bountifully. 7. Let every one [give] what he has a mind [to give], not so as [to do it] with grief, nor as if by compulsion; for the Lord loves a joyful giver. 8. For God is able to make all gracious favour abound in you, so that ye may have what is sufficient for you, at all times, in every thing; and that ye may abound in every good work. 9. As it is written,—He has scattered [gifts]; he has given to the poor: his righteous giving stands firm for ever.—10. And may he who gives seed to the sower, and bread for eating, give [to you]; and multiply your seed; and increase the fruits of your righteous giving; 11, that in every thing ye may be enriched in respect of all generosity, which, by means of us, perfects thanksgiving to God. 12. Because the doing of this service, not only supplies the wants of the holy, but also makes to abound many thanksgivings to God. 13. For we glorify God because of the proof given by this service, that ye have submitted yourselves to the profession [made, of trust] in the message of the Anointed; and [because] ye, in your generosity, have imparted help to those [at Jerusalem] and to every one. 14. They too are presenting, with great love, prayer on your behalf; because of the greatness of the gracious favour of God which [rests] upon you. 15. Thanks also [be] to God for his gift, which is unspeakable.

The Greek Text.

II CORINTHIANS IX. 2-15.

to the Macedonians, [saying] that Achaia has been prepared from a year since; and your zeal has prompted most [of them]. 3. But I have sent the brothers, that our ground for glorying on your behalf, may not be made void in this respect; that, as I said, ye may be prepared. 4. Lest, if Macedonians should come with me, and should find you unprepared, we (that we say not ye) should be put to shame on account of this confidence of glorying. 5. Therefore I have thought it necessary to entreat the brothers to come in advance to you, and to complete beforehand your before-announced bounty, that it may be ready; so as to be as bounty, and not as [a claim of] covetousness.

6. And this [I say],—He who sows sparingly, will also reap sparingly; and he who sows bountifully, will also reap bountifully. 7. Let each [give] as he fore-chooses in his heart; not with grief, nor from necessity; for God loves a joyful giver. 8. And God is able to make all gracious favour abound unto you, so that ye, having, in respect of every thing, all sufficiency, always, may abound in every good work. 9. As it is written,—He has scattered [gifts]; he has given to the poor; his righteous giving continues for ever.—10. And may he who supplies seed to the sower, and bread for food, [be pleased] to supply you; and to make your seed [sown] abundant, and to increase the fruits of your righteous giving; 11, may ye be enriched in every thing for all generosity, which causes, by means of us, thanksgiving to God. 12. For the doing of this service, not only supplies the wants of the holy, but also yields abundant [glory] to God, by means of many thanksgivings. 13. By means of the proof given by his service [those to whom it is rendered] glorify God for the subjection which [marks] your profession [of trust] in the good message of the Anointed; and for the generosity with which ye have imparted help to them and to all. 14. And [it glorifies God] by the supplication on your behalf of those who greatly love you on account of the surpassing gracious favour of God which [rests] upon you. 15. And thanks [be] to God for his unspeakable gift.

The Peshito-Syriac Text.

II CORINTHIANS X. 1-14.

X. 1. And I Paul beseech you, by the mildness and lowliness of the Anointed, [to be obedient to him]. For though [it is said that] when present I am lowly toward you, but when away I am confident with respect to you; 2, yet [while away] I beseech you; that I may not, when I come, be compelled by the confidence which I have, to be as daring as I think [I shall be] toward some who think of us as if we were walking by the flesh. 3. For though we are walking while in the flesh, yet we are not fighting the fight of the flesh. 4. For the arms of our warfare are not those of the flesh, but of the power of God. And by him we subdue rebellious strong holds, 5, and demolish thoughts, and every high thing which exalts itself against the knowledge of God; and we lead captive all thoughts into obedience to the Anointed. 6. And we are prepared to inflict punishment on those who obey not, when your obedience shall have been made complete.

7. Do ye look at personal appearances? If any one is confident, as to himself, that he is of the Anointed, let him of himself know this, that as he is of the Anointed, so also are we. 8. For if I shall also glory somewhat more in the authority which our Lord has given me, I shall not be ashamed; because he has given it to us for the building of you up, and not for the casting of you down. 9. But I forbear; that I may not be thought [to act] as one who is putting you in great terror by my letters. 10. Because there are some who say,—[His] letters are weighty and strong; but his coming is that [of one] of weak body, and his words are contemptible.—11. But let him who speaks thus think this, that such as we are in the words of our letter while away, such shall we also be by deed when present.

12. For we do not dare to class ourselves, nor to compare ourselves with those who glorify themselves. But because they compare themselves among themselves, they are not wise. 13. But we do not glory in what is beyond our measure [of service]; but in what is within the measure of the limit [of what] God has divided to us; [a measure] to reach even as far as to you. 14. For it is not as if we were extending ourselves [to you] though

The Greek Text.

II CORINTHIANS X. 1-14.

X. 1. And I Paul myself entreat you by the meekness and gentleness of the Anointed, [to be obedient to him]. I who, [it is said], when in personal presence, am lowly among you, but when absent am bold toward you; 2, I [while absent] beseech you; that I may not when present be bold with the confidence with which I think of daring [to act] towards some who think of us as walking according to the flesh. 3. For though we are walking while in the flesh, we do not fight according to the flesh; 4, for the arms of our warfare are not fleshly; but they are mighty by God to cast down strong holds. 5. We cast down reasonings, and every high thing which exalts itself against the knowledge of God, and we lead every thought captive into obedience to the Anointed. 6. And we are in readiness to punish all disobedience, when your obedience shall have been made complete.

7. Do ye look at things which relate to personal appearance? If any one has confidence in himself that he is of the Anointed, let him again, of himself, think this, that as he is of the Anointed, so also are we of the Anointed. 8. For if I shall also glory somewhat more with respect to our authority, which the Lord has given us, for building you up, and not for casting you down, I shall not be ashamed. 9. [But I forbear], that I may not seem as if [I wished] to terrify you by means of my letters. 10. For they say,—His letters are weighty and strong, but the presence of his body is weak, and his words contemptible.—11. Let such a one think this, that such as we are in word by means of letters when absent, such [we shall be] also by deed when present.

12. For we do not dare to class ourselves, nor to compare ourselves, with some of those who commend themselves. But they, in measuring themselves among themselves, and comparing themselves with themselves, are not wise. 13. But we will not glory in things which are not within [our] measure; but according to the measure of the limit which God has apportioned to us; a measure [made] to reach even to you. 14. For we

The Peshito-Syriac Text.

II CORINTHIANS X. 14-18. XI. 1-9.

we did not reach to you; for we have come as far as to you in telling the message of the Anointed. 15. We do not glory in what is outside of our measure, in the hard toll of others. But we have hope, that when your trustfulness is increased, we shall be enlarged by you as to our measure [of service], 16, and shall also pass on beyond you to tell the [good] message. We will not glory in what is within the measure of others, in those things which have been acquired [by them]. 17. But let him who glories, glory in the Lord. 18. For not he who praises himself is approved, but he whom the Lord shall praise.

XI. 1. And I wish that ye should bear patiently with me a little [time], that I may speak foolishly; that ye should bear patiently, [not merely with others], but with me also. 2. For I am zealous for you with a zeal which is of God. For I have engaged you to be married, as a pure virgin, to one husband, that I may present you to the Anointed. 3. And I fear lest, as the serpent deceived Eve by his craftiness, so your minds should be corrupted from fidelity to the Anointed. 4. For if he who has come to you proclaims to you another Jesus, whom we have not proclaimed; or if ye have received another Spirit, whom ye have not [before] received; or another message, which ye have not [before] accepted; ye do well in obeying [him]. 5. For I consider that I am in nothing inferior to these messengers who [profess to be] greatly [my] superiors. 6. For though I am unskilled in my speech, yet I am not in my knowledge. But in every thing we have been revealed to you.

7. Have I done a great wrong in humbling myself that ye may be exalted? and in having proclaimed to you the message of God gratuitously? 8. I have stripped other assemblies, and have received [from them] what I have spent in doing you service. 9. And when I came among you, and was in want, (1) I did

1. Ver. 9. The words "and was in want," are not in the editions of Walton, Gutbir, and Schaaf; but they are in those of the Maronites, Lee, and Ooroomia.

The Greek Text.

II CORINTHIANS X. 14-18. XI. 1-9.

do not stretch ourselves beyond [our limit], as if we did not reach to you; for we have come even as far as to you in telling the good message of the Anointed. 15. We do not glory in things which are not within [our] measure,—in the labours of others. And we have hope that when your trustfulness is increased, our [boundary] will be enlarged by you, according to our own limit, still further; 16, so as for us to tell the good message in the parts beyond you; not to glory in things made ready, within the limit of another's [labour]. 17. But he who glories, let him glory in the Lord. 18. For not he who commends himself, is approved, but he whom the Lord commends.

XI. 1. I wish that ye would bear with me a little [time] in [speaking] foolishly. Bear ye, [not merely with others], but with me also. 2. For I am zealous for you with a zeal which is of God. For I have engaged you to be married to one husband, as a pure virgin, to present you to the Anointed. 3. But I fear lest, in some way, as the serpent deceived Eve by his craftiness, so your minds should be corrupted from fidelity to the Anointed. 4. For if he who comes [to you] proclaims another Jesus whom we have not proclaimed, or if ye are receiving another Spirit whom ye have not [before] received, or another good message which ye have not [before] accepted, ye do well in giving heed to [him]. 5. For I consider that I am in nothing inferior to those [who profess to be] very superior messengers. 6. And though I am unskilled in speech, yet I am not in knowledge. But in every way we have been made manifest in all things to you.

7. Have I committed a sin in humbling myself that ye might be exalted? because I have announced to you the good message of God gratuitously? 8. Other assemblies I have stripped, by having received wages [of them] to do you service. 9. And when I was present with you, and was in want, to no one was I

The Peshito-Syriac Text.

II CORINTHIANS XI. 9-25.

not burden one of you; for the brothers who came from Macedonia supplied my need. And in every thing I have kept myself, and will keep myself, from being a burden to you. 10. As the truth of the Anointed is in me, this glorying shall not be stopped in me [by anyone] in the regions of Achaia. 11. Why? Because I love you not? God knows [I do]. 12. But what I am doing I also will do, that I may cut off the opportunity of those who are seeking an opportunity [to speak against me]; that in respect of that in which they are glorying, they may be found to be as we are. 13. For these are lying chief messengers, and workers craftily deceitful; who make themselves to be like the chief messengers of the Anointed. 14. And there is no [reason] to be surprised at this; for if Satan makes himself like an angel of light; 15, it is no great thing if his servants also make themselves like servants of righteousness; whose end will be in accord with their deeds.

16. Again I say, let no one think me to be like a fool; but if ye do, receive me [to favour], even as a fool, that I also may glory a little. 17. What I am going to say, I say not by our Lord, but as in folly; in this place for glorying. 18. Because many are glorying in the flesh, I will glory [in it] also. 19. For ye are quietly willing to obey those who are destitute of [sound] mind; ye who are wise. 20. Ye yield to him who brings you into bondage; to him who eats you up; to him who receives from you; to him who exalts himself over you; to him who smites you on your face.

21. I speak as if in reproach [of you]; I speak as if we were weak, from being destitute of [sound] mind. For as to every thing of which any one dares [to speak], I dare [to do it] also. 22. If they are Hebrews, I am one also. If they are Israelites, I am one also. If they are the seed of Abraham, so also am I. 23. If they are servants of the Anointed, [I speak as one destitute of [sound] mind], I am more so than they; in labour I surpass them; of beatings I have had more than they; in chains I have been more than they; in deaths I have been many times. 24. From the Jews five times I have devoured forty strokes less one; 25, thrice I have been beaten with

The Greek Text.

II CORINTHIANS XI. 9-25.

a burden, for my want the brothers who came from Macedonia supplied; and in every thing I have kept myself, and will keep myself, from being a burden to you. 10. As the truth of the Anointed is in me, this glorying shall not be silenced in me [by any one] in the regions of Achaia. 11. Why? Because I do not love you? God knows [that I do]. 12. But what I am doing, I also will do, that I may cut off opportunity from those who wish for an opportunity [to speak against me]; that in that in which they glory, they may be found to be as also we are. 13. For such are false chief messengers, deceitful workers, transforming themselves into chief messengers of the Anointed. 14. And it is not surprising; for Satan himself is transformed into an angel of light. 15. It is not a great thing therefore if his servants also are transformed into the likeness of servants of righteousness; whose end will be according to their deeds.

16. Again I say, let no one think me to be a fool, but if ye do, even as a fool receive me [to favour], that I also may glory a little. 17. What I am going to say, I say, not according to the Lord, but as in foolishness, in this confidence of glorying. 18. Since many are glorying according to the flesh, I will glory also. 19. For ye gladly bear with the foolish, ye who are wise. 20. For ye bear with any one who brings you into bondage, with any one who eats you up, with any one who takes from you, with any one who exalts himself over you, with any one who strikes you in the face.

21. I speak in dishonour [of you], as if because we were weak [in mind]. But in whatever any one dares [to glory] [I speak in folly], I dare [to glory] also. 22. Are they Hebrews? I am one also. Are they Israelites? I am one also. Are they the seed of Abraham? So am I. 23. Are they servants of the Anointed? [I speak as one out of his mind], I am more so. In labours, I exceed them; in beatings, I surpass them; in prisons, I have been more frequently; in deaths, I am often. 24. From the Jews five times I have received forty [strokes] less one; 25, thrice I have been beaten with rods; once I have been stoned; thrice I have been shipwrecked; a night and a day I have

The Peshito-Syriac Text.

II CORINTHIANS XI. 25-33. XII. 1-7.

rods; once I have been stoned; thrice I have been shipwrecked; a day and a night I have been without a ship, in the sea. 26. I [have been] in journeys many; in danger from rivers, in danger from robbers, in danger from my own race, in danger from the Gentiles; I have been in danger in cities, have been in danger in the desert, in danger in the sea, in danger from false brothers; 27, in hard toil and fatigue, in much wakeful watching, in hunger and in thirst, in much fasting, in cold and in nakedness; 28, besides other things, and the congregation which is daily with me, and my care on behalf of all the assemblies. 29. Who is weak, and I am not weak? who is made to stumble, and I burn not? 30. If I must glory, I will glory in my weaknesses. 31. God the Father of our Lord Jesus the Anointed, who is blessed for ever and ever, knows that I lie not. 32. In Damascus, the leader of the army of Aretas the king was keeping the city of the Damascenes, to take me. 33. And from a window in a basket they sent me down from the wall, and I was delivered from his hands.

XII. 1. I must glory, though it does not profit; so I will come to visions and revelations by our Lord. 2. I know a man who was in the Anointed fourteen years ago, (but whether he was in the body, or without the body, I know not; [only] God knows); and that he was taken up, even to the third [region] of heaven. 3. And I know, as to this man, (but whether he was in the body, or without the body, I know not, [only] God knows); 4, that he was taken up into Paradise, and heard words which are not to be uttered; [words] which it is not lawful for a man to utter. 5. On account of him I will glory, but on account of myself, I will not glory, except in [my] weaknesses. 6. For if I shall wish to glory, I will not be foolish, for I will speak the truth; but I forbear, that no one may think more of me than he sees me to be, and hears from me.

7. And that I might not be exalted by

The Greek Text.

II CORINTHIANS XI. 25-33. XII. 1-7.

passed in the deep. 26. [I have been] in journeys often; in perils from rivers, in perils from robbers, in perils from [my own] race, in perils from the Gentiles, in perils in the city, in perils in the desert, in perils in the sea, in perils among false brothers. 27. [I have been] in toil and fatigue, in wakeful watchings often, in hunger and thirst, in fastings often, in cold and nakedness; 28, besides those additional things, the coming together of my congregation daily, and the care of all the assemblies. 29. Who is weak, and I am not weak? Who is made to stumble, and I burn not? 30. If I must glory, I will glory in the things which are part of my weakness. 31. The God and Father of our Lord Jesus the Anointed, who is blessed for ever, knows that I lie not. 32. In Damascus, the chief ruler under Aretas the king was guarding the city of the Damascenes, wishing to take me; 33, and through a window in a basket I was let down through the wall, and escaped his hands.

XII. 1. I must glory, though it does not profit; so I will come (1) to visions and revelations from the Lord. 2. I know a man who was in the Anointed fourteen years ago, (whether he was in the body, I know not; or out of the body, I know not; [only] God knows); and that such a one was caught up, even to the third heaven. 3. And I know respecting such a man that he, (whether in the body, or without the body, I know not; [only] God knows); 4, was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5. On behalf of such a one I will glory; but on behalf of myself I will not glory, except in my weaknesses. 6. For if I shall wish to glory, I will not be foolish; for I will speak the truth. But I forbear, that no one may think more of me than he sees me to be, or than what he hears from me.

7. And on account of the exceeding

1. Ver. 1. The Greek copies of this verse vary. The reading given above is the best approved. It agrees with the Syriac.

The Peshito-Syriac Text.

II CORINTHIANS XII. 7-19.

the exceeding greatness of the revelations, there was delivered to me a thorn for my flesh, a messenger of Satan, to strike me with his fist; that I might not be exalted. 8. On account of him, three times I entreated of my Lord that he might depart from me. 9. And he said to me,—Sufficient for thee is my gracious favour, for my power is made perfect in weakness.—Gladly, therefore, will I glory in my weaknesses, that the power of the Anointed may rest upon me. 10. For this reason, I take pleasure in weaknesses, in reproach, in afflictions, in persecutions, in distresses, on behalf of the Anointed; for when I am weak, then I am strong.

11. Behold, I have become destitute of [sound] mind in my glorying; because ye have compelled me. For ye were bound to bear witness for me; because in nothing have I been inferior to those messengers who [profess to be] much [my] superiors; though I am nothing. 12. The signs which chief messengers [work], I have done among you; by all patient perseverance, by mighty deeds, by wonders, and by miracles. 13. For in what have ye been inferior to other assemblies, except in this, that I have not been a burden upon you? Forgive me this wrong.

14. Behold, this is the third time that I am prepared to come to you; and I will not be a burden upon you. For I seek not yours, but you. For children, [it is said], ought not to lay up treasures for parents, but parents for children. 15. And I will gladly both pay [my] expenses, and give also my very self on behalf of your souls; even if the more I love you, the less ye love me.

16. Perhaps [it will be said that] though I have not been a burden upon you, yet, like a cunning man, I have robbed you by deceit. 17. Have I preyed on you by means of any other person whom I have sent to you? 18. I entreated Titus [to come to you], and I sent with him some brothers. Did Titus in any way prey on you? Have we not walked in one same spirit, and in the same steps?

19. Do ye again suppose that we are

The Greek Text.

II CORINTHIANS XII. 7-19.

greatness of the revelations, that I might not be too much exalted, there was given to me a thorn for my flesh, a messenger of Satan to strike me with his fist, that I might not be too much exalted. 8. Thrice I entreated the Lord on behalf of his departure from me. 9. And he said to me,—Sufficient for thee is my gracious favour; for my power is made complete in weakness.—Most gladly therefore, will I, by preference, glory in my weaknesses, that the power of the Anointed may dwell upon me. 10. Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses, on behalf of the Anointed; for when I am weak, then I am strong.

11. I have become foolish in glorying; ye have compelled me; for I ought to have been commended by you; for in nothing have I been inferior to those [who profess to be] very superior chief messengers; though I am nothing. 12. The signs of a chief messenger have been worked among you, by means of all patient perseverance, by signs, and wonders, and miracles. 13. For what is there in which ye have been inferior to the rest of the assemblies, except that I myself have not burdened you. Forgive me this injustice.

14. Behold, for the third time I am ready to come to you, and I will not burden you; for I seek not your goods, but yourselves. For the children, [it is said], ought not to lay up treasures for their parents, but the parents for their children. 15. And I will most gladly spend money, and be spent myself, on behalf of your souls; even though the more abundantly I love you, the less I be loved.

16. But [it may be said],—Be it so, that I myself have not burdened you, yet, being crafty, I have caught you by deceit. 17. Have I made covetous gain of you by means of any of those whom I have sent to you? 18. I entreated Titus [to go to you], and with him I sent our brother. Did Titus make covetous gain of you? Have we not walked in the same spirit? Have we not, in the same steps?

19. Do ye again suppose that we are

The Peshito-Syriac Text.

II CORINTHIANS XII. 19-21. XIII. 1-10.

making an apology to you? We are speaking in the presence of God, by the Anointed. And all these [remarks], my beloved, are with view to build you up. 20. For I fear lest when I come to you, I shall not find you such as I wish; and that I shall be found by you also to be such as ye do not wish; lest there should be strife and envy; wrath, disagreement, and false accusation; murmuring, self-exaltation, and disturbance; 21, lest, when I come to you, my God should humble me, and I should mourn over many who will have sinned, and will not have repented of the [deeds of] uncleanness, fornication, and lust, which they have done.

XIII. 1. This is the third time that I am prepared to come to you. At the mouth of two or of three witnesses, every word shall stand.—2. I told you before, and again I tell you before [I come]; as I told you a second time when I was with you, so now also, while I am away, I write to those who have sinned [already], and to the rest of the others [who shall sin], that if I come again, I will not spare; 3, because ye ask for proof that the Anointed speaks by me; he who has not been weak among you, but is powerful among you. 4. For though he was crucified in weakness, yet he lives by the power of God. We too are weak as he was; but we live with him by the power of God who [works] in you.

5. Put yourselves to proof; [see] if ye stand firm in trust. Test yourselves. Know ye not that Jesus the Anointed is in you, unless ye are rejected [as not of proof]? 6. And I hope that ye will know that we are not rejected. 7. And I entreat of God that there may be in you no evil thing, so that our approval may be seen; but that ye may do things which are good, though we should be as if we were rejected. 8. For we are able to do nothing against the truth, but [do every thing] on behalf of the truth. 9. And we rejoice when we are weak, and ye are strong. And this we also pray for, that ye may be perfected. 10. The reason why I write these things while away is, that when I come I may not act with severity, according to the authority

The Greek Text.

II CORINTHIANS XII. 19-21. XIII. 1-10.

making an apology to you? We speak by the Anointed in the presence of God. And all these things [which we say], beloved, are on behalf of your building up. 20. For I fear lest when I come, I should not find you to be such as I wish, and that I should be found by you to be such as ye do not wish; lest [there should be] strife, jealousies, wraths, disagreements, false accusations, whisperings [of slander], self-exaltations, unresting disturbances; 21, lest when I come again, my God should humble me with respect to you, and I should mourn over many who before then will have sinned, and will not have repented [of the deeds] of uncleanness, and fornication, and lust, which they have practised.

XIII. 1. This is the third time that I am coming to you.—By the mouth of two witnesses, and of three, every word shall be established.—2. I have said before, and I say now before [I come]; as, when present, [I said] the second time, so also while absent I now write to those who have sinned before [now], and to all the rest [who shall have sinned], that if I come again, I will not spare; 3, since ye seek proof that the Anointed speaks by me; [though] he is not weak with respect to you, but works powerfully in you. 4. For though he was crucified by means of weakness, yet he lives by the power of God; and though we are weak as he was, yet we shall live with him by means of the power of God with respect to you.

5. Test yourselves; [see] if ye are in the exercise of trust; put yourselves to proof. Know ye not, as to yourselves that Jesus the Anointed, is in you, unless ye be rejected as not of proof? 6. And I hope that ye will know that we are not rejected as not of proof. 7. And I pray to God that ye may do no evil; not [merely] that it may be manifest that we are of proof; but that ye may do what is good, though we should be [in appearance] as if not of proof. 8. For we are not able [to do] any thing against the truth; but [do all things] on behalf of the truth. 9. For we rejoice when we are weak, but ye are strong. And this also we pray for,—the perfecting of yourselves. 10. The reason why I write these things while I am absent is, that when

The Peshito-Syriac Text.

II CORINTHIANS XIII. 10-14.

which my Lord has given me for building you up, and not for the casting of you down.

11. Finally, my brothers, rejoice, be perfected, and be comforted. Let there be agreement and peace among you. And the God of love and of peace will be with you.

12. Ask after the peace one of another with a holy kiss. 13. All the holy ask after your peace. 14. The peace of our Lord Jesus the Anointed, the love of God, and the fellowship of the Spirit of Holiness, be with you all. Amen.

Finished is the second letter to the Corinthians which was written from Philippi of Macedonia. [So the edition of Ooroomia. In those of Walton, Gutbir, Schaaf, and Lee, these words are added],—and was sent by the hands of Titus.

The Greek Text.

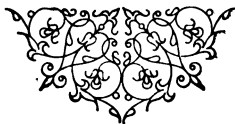
II CORINTHIANS XIII. 10-14.

I am present I may not use severity, according to the authority which the Lord has given me for building up, and not for casting down.

11. Finally, [my] brothers, rejoice, be perfected, be comforted, think the same thing, be peaceful. And the God of love and of peace will be with you.

12. Salute one another with a holy kiss. 13. All the holy salute you. 14. The gracious favour of the Lord Jesus the Anointed, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

Some of the later Greek copies have:—The second letter to the Corinthians was written from Philippi, by means of Titus and Luke.—Some have:—by means of Titus, Barnabas, and Luke.



THE LETTER OF PAUL THE CHIEF MESSENGER

To the Assemblies of God in Galatia.

The Peshito-Syriac Text.

GALATIANS I. 1-12.

THE LETTER OF PAUL TO THE GALATIANS.

I. 1. Paul, a chief messenger, not from men, nor by means of [any] man, but by means of Jesus the Anointed, and of God his Father, who raised him from the house of the dead; 2, and all the brothers who are with me:—

To the assemblies which are in Galatia:—

3. Gracious favour be with you, and peace, from God the Father, and from our Lord Jesus the Anointed; 4, who gave himself on behalf of our sins, that he might deliver us from this evil world, according to the will of God our Father; 5, to whom be glory for ever and ever. Amen.

6. I am astonished that ye have been turned away so soon from the Anointed, who called you by his gracious favour, to another message; 7, which is not [his]; but there are men who disturb you, and wish to alter the message of the Anointed. 8. But even if we, or an angel from heaven, should announce to you anything which is other than what we announced to you, let him be under a curse. 9. As I have said already, so now I say again,—If any one announce to you what is other than that which ye received, let him be under a curse.

10. For is it according to men that I now persuade [you], or according to God? Or do I seek to please men? For if till now I pleased men, I should not be the bond-servant of the Anointed. 11. But I make known to you, my brothers, that the message which was announced by me, was not from man. 12. For also, I did not receive it, nor learn it, from man, but [received it] by revelation from Jesus the Anointed.

The Greek Text.

GALATIANS I. 1-12.

THE LETTER OF PAUL TO THE GALATIANS.

I. 1. Paul, a chief messenger, not from men, nor by means of [any] man, but by means of Jesus the Anointed, and of God the Father, who raised him from among the dead; 2, and all the brothers who are with me:—

To the Assemblies of Galatia:—

3. Gracious favour be yours, and peace, from God the Father, and from our Lord Jesus the Anointed; 4, who gave himself on behalf of our sins, that he might deliver us out of the present evil world, according to the will of our God and Father; 5, to whom be the glory for ever and ever. Amen.

6. I wonder that ye have been so quickly removed from him who called you by the gracious favour of the Anointed, to another good message; 7, which is not another [true one]; but there are some who disturb you, and wish to alter the good message of the Anointed. 8. But even if we, or an angel from heaven, should tell you a good message which is other than that which we have told you, let him be under a curse. 9. As I have said already, so now I say again,—If any one tells you a good message which is other than that which ye received, let him be under a curse.

10. For do I now persuade [you] according to men, or according to God? Or do I seek to please men? For if I still pleased men, I should not be the bond-servant of the Anointed. 11. But I make known to you, [my] brothers, that the good message which was told by me, is not according to man; 12, for neither did I receive it from man, nor was I taught it [by man], but by means of the revealing [of it] by Jesus the Anointed.

The Peshito-Syriac Text.

GALATIANS I. 13-24. II. 1-5.

13. For ye have heard of my courses of conduct formerly, when in the religion of the Jews, that I persecuted exceedingly the assembly of God, and wasted it. 14. And I made progress in the religion of the Jews, beyond that of many of my own years, who were of my own race; and was exceedingly zealous for the teaching of my fathers.

15. But when he who set me apart from my mother's womb, pleased to call me by his gracious favour, 16, and to reveal his Son in me, that I might announce him among the Gentiles; I did not immediately reveal it to flesh and blood; 17, and did not go to Jerusalem to those who were chief messengers before I was; but I went into Arabia, and returned again to Damascus. 18. And after three years I went to Jerusalem, to see Peter, and I remained with him fifteen days. 19. But I saw no other of the chief-messengers; only James the brother of our Lord. 20. And in these things which I am writing to you, behold, before God, I lie not. 21. And after these things, I went into the regions of Syria, and of Cilicia. 22. And those assemblies which were in Judea in the Anointed, did not know me by face; 23, but they only heard this,—He who formerly persecuted us, behold, he is now announcing that [religion of] trust, which at a former time he overthrew. 24. And they glorified God in me.

II. 1. And again, after fourteen years, I went up to Jerusalem with Barnabas; and took with me Titus. 2. And I went up by revelation; and revealed to them the message which I proclaim among the Gentiles. And to those who were highly esteemed, I showed it [privately], between myself and them; lest I should have run, or should be running in vain. 3. Titus also, who was with me, and was a Syrian, was not compelled to be circumcised, 4, because of the false brothers who had entered among us to search out the freedom which we have in Jesus the Anointed, so that they might make us subject [to them]. 5. To whom we did not bow down in subjection even for an hour, that the truth of the good message might continue with you

The Greek Text.

GALATIANS I. 13-24. II. 1-5.

13. For ye have heard of my course of life formerly in the religion of the Jews, that I persecuted exceedingly the assembly of God, and wasted it; 14, and, that I made progress in the religion of the Jews beyond many of my own age of my own race, being more exceedingly zealous for the things taught by my fathers.

15. But when it was the good pleasure of God, who set me apart from my mother's womb, and called me by means of his gracious favour, 16, to reveal his Son in me, that I might tell the good message respecting him among the Gentiles; I did not immediately mention it to flesh and blood; 17, nor did I go up to Jerusalem to those who were chief messengers before I was; but I went away into Arabia, and returned again to Damascus. 18. Then, after three years, I went up to Jerusalem, to visit Peter, and remained with him fifteen days. 19. But I saw no other of the chief messengers; only James the brother of the Lord. 20. And as to the things which I am writing to you, behold, before God, I lie not. 21. Then I came into the regions of Syria and Cilicia; 22, and I was unknown by face to the assemblies in Judea which are in the Anointed; 23, but they were only hearing that,—He who formerly persecuted us, is now telling the good message of that [religion of] trust, which he formerly overthrew. 24. And they were glorifying God in me.

II. 1. Then after fourteen years I went up again to Jerusalem with Barnabas, and I took with me Titus also. 2. And I went up by revelation; and I stated to them the good message which I proclaim among the Gentiles; but privately to those in chief esteem, lest I should be running, or should have run, in vain. 3. But not even Titus who was with me, and was a Greek, was compelled to be circumcised; 4, because [he was required to be so by] the false brothers who had stealthily introduced themselves, and who had stealthily entered, that they might search out our freedom, which we have in Jesus the Anointed; that they might bring us into bondage. 5. To whom we yielded by subjection not even for an hour, that the truth of the good message might continue with you.

The Peshito-Syriac Text.

GALATIANS II. 6-17.

6. But those who were highly esteemed, (yet who they were is of no importance to me, for God has no wrong regard for the persons of men); but these added nothing to what was mine; 7, but it was otherwise: for they saw that I had been intrusted with the message to the uncircumcised, as Peter had been intrusted [with that] to the circumcised. 8. For he who worked mightily in Peter in respect of the office of chief messenger to the circumcised, worked also mightily in me in respect of the office of chief messenger to the Gentiles. 9. And when they knew the gracious favour which had been given to me, James, and Peter, and John, who were considered to be pillars, gave to me and Barnabas the right hand of fellowship; [agreeing] that we [should go] among the Gentiles, and they among the circumcised. 10. Only [they wished] that we should keep in memory the poor, and this I have been careful to do.

11. But when Peter came to Antioch, I rebuked him in his presence, because [disciples] were made by him to stumble. 12. For before some came from James, he ate with the Gentiles; but when they came, he withdrew himself, and separated [from them]; because he feared those who were of the circumcised. 13. And the rest of the Jews also submissively followed this [course] with him; so that Barnabas also was led to show wrong regard for their persons. 14. And when I saw that they were not proceeding uprightly in the truth of the good message, I said to Peter in presence of them all,—If thou, who art a Jew, livest as the Syrians do, and not as the Jews do; how is it that thou dost compel the Gentiles to live as the Jews do? 15. For if we, who, by our nature, are Jews, and are not sinners of the Gentiles; 16, [if we], because we know that a man is not declared righteous by means of works of the law, but by means of trust in Jesus the Anointed; [if] even we have trusted in Jesus the Anointed, that we might be declared righteous through trust in the Anointed, and not by works of the law; because that by works of the law no flesh shall be declared righteous; 17, and if therefore, while we seek to be declared righteous in the Anointed, even we have been found to be sinners, is therefore Jesus

The Greek Text.

GALATIANS II. 6-18.

6. But from those who were in esteem [I gained nothing]. (What they were, makes no difference to me; God has no wrong regard for any man); for to me those who were in esteem added nothing. 7. But on the contrary, when they saw that I had been intrusted with the good message to the uncircumcised, as Peter had been [with that] to the circumcised; 8, (for He who had worked mightily in Peter with view to the office of chief messenger to the circumcised, had worked also mightily in me with view [to the same office] to the Gentiles); 9, and when they knew the gracious favour which had been given me, James, and Peter, and John, who were deemed to be pillars, gave to me and Barnabas the right hand of fellowship, [agreeing] that we [should go] to the Gentiles, and they to the circumcised. 10. Only [they wished] that we should keep in memory the poor; the very thing which I also have been forward to do.

11. But when Peter came to Antioch, I withstood him in his presence; because he was to be condemned. 12. For before some came from James, he ate with the Gentiles; but when they came he withdrew and separated himself, fearing those who were circumcised. 13. And the other Jews also feigned what was false with him, so that even Barnabas was led away by their false feigning. 14. But when I saw that they walked not uprightly according to the truth of the good message, I said to Peter before all,—If thou, who art a Jew, livest as the Gentiles do, and not as the Jews do, why dost thou compel the Gentiles to live as the Jews do? 15. We, who are by nature Jews, and not sinners from among the Gentiles; 16, knowing that a man is not declared righteous by means of works of the law, but by means of trust in Jesus the Anointed, even we have trusted in Jesus the Anointed, that we might be declared righteous by means of trust in the Anointed, and not by works of the law; because by works of the law no flesh shall be declared righteous. 17. But if, while we seek to be declared righteous in the Anointed, even we ourselves have been found to be sinners, is the Anointed the servant of sin? Oh, no! 18. For if I build again those things which I have pulled down, I prove myself to be a transgressor. 19. For I, by means of the

The Peshito-Syriac Text.

GALATIANS II. 17-21. III. 1-12.

the Anointed, the servant of sin? Far from it. 18. For if I build again the things which I destroyed, I show respecting myself, that I am a transgressor of [God's] command. 19. For I, by means of the law, have died to the law, that I may live to God; 20, and I am crucified with the Anointed. And henceforth it is not I who live, but the Anointed lives in me. And this [life] which I now live in the flesh, I live by trust in the Son of God, who loved me, and gave himself on my behalf. 21. I must not reject the gracious favour of God; for if righteousness were by means of the law, the Anointed would have died in vain.

III. 1. O ye Galatians, destitute of [right] mind! Who has deceived you? For behold, it is as if Jesus the Anointed had been fully pictured before your eyes, crucified. 2. Only this do I wish to know from you,—Did ye receive the Spirit by means of works of the law, or by means of the hearing of trust? 3. Are ye so foolish, that ye, who began in the Spirit, are now perfecting [yourselves] by the flesh? 4. Have ye patiently endured all these things in vain? And I wish indeed it were [merely] in vain. 5. He therefore who has given the Spirit to be in you, and works by you miracles, [does he this] by means of works of the law, or by means of the hearing of trust? 6. As Abraham trusted in God, and it was reckoned to him with view to righteousness. 7. Know ye therefore, that those who are of trust, these are sons of Abraham. 8. For because God foreknew that the Gentiles would be declared righteous by means of trust, he announced it beforehand to Abraham; as the holy writing has said,—In thee shall all the nations be blessed. 9. Therefore those who trust, are blessed in trusting Abraham.

10. For those who are of the works of the law, are under the curse; for it is written,—Cursed is every one who shall not do every thing which is written in this law.—11. And that no one is declared righteous by means of the law before God, is revealed; because it is written,—The righteous [man] shall have life [—bliss] by means of trust.—12. And the law is not [fulfilled] by means of trust; but,—

The Greek Text.

GALATIANS II. 19-21. III. 1-12.

law, have died to the law, that I may live to God. 20. I have been crucified with the Anointed; yet I live; [no], not I myself any longer, but the Anointed lives in me. And the [life] I now live in the flesh, I live by trust in the Son of God, who loved me, and gave himself up [to death] on my behalf. 21. I must not reject the gracious favour of God; for if righteousness were by means of the law, then the Anointed would have died in vain.

III. 1. O foolish Galatians! Who has induced you, by skilful deception, not to obey the truth; among whom, before your eyes, Jesus the Anointed has been publicly set forth crucified? 2. Only this do I wish to learn from you,—Did ye receive the Spirit by means of works of the law, or by means of the hearing of trust? 3. Are ye so foolish? Having begun in the Spirit, are ye now being made complete by the flesh? 4. Have ye suffered so many things in vain? since, in that case, it is in vain. 5. He therefore who gives to you the Spirit, and works miracles by you, [does he this] by means of the works of the law, or by means of the hearing of trust? 6. As Abraham trusted in God, and it was reckoned to him with view to righteousness. 7. Know ye therefore, that those who are of trust, these are sons of Abraham. 8. And the [holy] writing, foreseeing that God would declare the Gentiles righteous by means of trust, told the good message beforehand to Abraham, [saying],—In thee all the nations shall be blessed.—9. So that those who are of trust are blessed with trusting Abraham.

10. For as many as are of the works of the law, are under the curse; for it is written,—Cursed is every one who continues not in all things written in the book of the law, to do them.—11. And that no one is declared righteous before God by the law, is manifest; for,—The righteous [man] shall have life [—bliss] by means of trust.—12. But the law is not [fulfilled] by means of trust; but,—The man who

The Peshito-Syriac Text.

GALATIANS III. 12-25.

He who shall do those things which are written in it, shall have life [-bless] by them. 13. But the Anointed has freed us by purchase from the curse of the law, and has been made a curse on our behalf; for it is written,—Cursed is every one who is hung on wood,—14. That the blessing of Abraham might come on the Gentiles by means of Jesus the Anointed; that we might receive the promise of the Spirit by means of trust.

15. My brothers, according to what is [done] among men, I say [this];—A man's covenant which has been confirmed, no one rejects, nor changes anything in it. 16. To Abraham, and to his seed, the promise was made. [God] did not say to him,—To thy seeds,—as if to many; but,—To thy seed,—as to one; who is the Anointed. 17. I say this therefore,—The covenant which had previously been confirmed by God with respect to the Anointed, this, the law, which came four hundred and thirty years afterwards, could not set aside; nor could it destroy the promise. 18. And if the inheritance were by means of the law, then it would not be by means of promise; but God gave it to Abraham by means of promise.

19. Why then was the law [given]? It was added because of a falling away; until that seed should come to whom the promise was [made]. And the law was given by means of angels, [and] by means of a middle-person. 20. But a middle-person is not [the agent] of one person only. But God [who promised] is but one.

21. Is the law therefore against the promise of God? Far from it. For if a law had been given which could have imparted life [-bless], truly righteousness would have been by means of the law. 22. But the [holy] writing represents all things to be shut up under sin; that the [blessing] promised by means of trust in Jesus the Anointed, might be given to those who trust. 23. And until [the time for so] trusting should come, the law kept us shut up with view to that trust [in him], which was in the future to be revealed. 24. The law therefore has been our teacher [to guide us] to the Anointed, that we might be declared righteous by means of trust. 25. But [now] when trust [in

The Greek Text.

GALATIANS III. 12-25.

does those things shall have life [-bless] by them. 13. The Anointed has bought us out from under the curse of the law, by having been made a curse on our behalf; for it is written,—Cursed is every one who is suspended on wood.—14. [He was made a curse], that the blessing of Abraham might come to the Gentiles by Jesus the Anointed; that we might receive the promise of the Spirit by means of trust.

15. [My] brothers, I speak according to man:—No one rejects even a man's covenant which has been confirmed; nor adds to what it ordains. 16. The promises were spoken with respect to Abraham, and to his seed. [God] does not say,—And to thy seeds,—as if [speaking] of many, but as of one,—And to thy seed,—who is the Anointed. 17. And I say this, that the covenant which had previously been confirmed by God with respect to the Anointed, the law, which came four hundred and thirty years afterwards, could not annul, so as to destroy the promise. 18. For if the inheritance were by means of the law, then it would not be by means of promise. But God has given it to Abraham by means of promise.

19. Why then was the law [given]? It was added on account of transgressions, until the seed should come to whom the promise had been made; and it was instituted by means of angels, and by the hand of a middle-person. 20. But there is no middle-person [in the case] of one person. And God [who promised] is but one.

21. Is the law then against the promises of God? Oh, no! For if a law had been given which could have made [men] live, righteousness would really have been by means of the law. 22. But the [holy] writing has represented all things to be shut up under sin, that the [blessing] promised by means of trust in Jesus the Anointed, might be given to those who trust. 23. And before trust in him came, we were kept under the law, shut up with view to that trust [in him] which was in the future to be revealed. 24. So that the law has been our teacher, [to guide us] to the Anointed, that we might be declared righteous by means of trust. 25. But [now] when trust in him has come, we are no longer under the

The Peshito-Syriac Text.

GALATIANS III. 25-29. IV. 1-15.

him] has come, we are not under the teacher; 26, for ye are all sons of God by trust in Jesus the Anointed. 27. For ye who have been immersed into the Anointed, have clothed yourselves with the Anointed. 28. There is neither Jew nor Syrian; there is neither bondman nor freeman; there is neither male nor female; for ye are all one [as another], in Jesus the Anointed. 29. And if ye are of the Anointed, then ye are the seed of Abraham, and heirs by the promise.

IV. 1. And I say that so long as the heir is a child, he does not differ from bond-servants, though he is to be lord of them all; 2, but is under caretakers and stewards, until the time which his father has fixed. 3. So also we, when we were children, were in subjection under those first lessons which are of the world. 4. But when the fulness of the time had come, God sent his Son, who was [born] of a woman, and was [born] under the law; 5, that he might buy [out of bondage] those who were under the law; that we might receive the position of sons. 6. And therefore, because ye are sons, God has sent the Spirit of his Son into your hearts; who cries,—Abba, Abun, [Father, our Father.] 7. Therefore ye are not [now] bond-servants, but sons; and if sons, also heirs of God, by means of Jesus the Anointed. 8. For at that time when ye knew not God, ye served those who, in their natures, are not gods. 9. But now, when ye have known God, and especially, when ye have been acknowledged by God, ye have turned again to those weak and poverty-stricken first lessons, and wish to be again in subjection to them. 10. Ye observe days, and months, and times, and years. 11. I fear lest I should have laboured for you in vain. 12. Be ye, my brothers, I beseech you, as I am [now]; because I also have been as ye are.

Ye have not injured me in any thing. 13. For ye know that it was in the weakness of my flesh that I announced to you [the good message] at the beginning. 14. And the trying affliction of my flesh, ye did not despise nor abhor; but received me as an angel of God, and as [ye would] Jesus the Anointed. 15. Where, therefore,

The Greek Text.

GALATIANS III. 25-29. IV. 1-15.

teacher. 26. For ye are all sons of God by means of trust in Jesus the Anointed. 27. For ye, as many as have been immersed into the Anointed, have clothed yourselves with the Anointed. 28. In him there is neither Jew nor Greek; neither bondman nor freeman; neither male nor female; for ye all are one [as another] in Jesus the Anointed. 29. And if ye are of the Anointed, then ye are the seed of Abraham, and heirs according to the promise.

IV. 1. And I say that so long as the heir is a child, he differs in nothing from a bond-servant, though he is to be lord of them all; 2, but is under caretakers and stewards, until the time predetermined by his father. 3. So also we, when we were children, were in bondage under the first lessons which are of the world. 4. But when the fulness of the time had come, God sent forth his son, born of a woman, born under the law, 5, that he might buy out of [bondage] those under the law, that we might receive the position of sons. 6. And because ye are sons, God has sent the Spirit of his Son into your hearts, crying, Abba, [Father], our Father. 7. So that thou art no longer a bond-servant, but a son; and if a son, an heir also of God, by means of the Anointed. 8. But at that [past time], when ye knew not God, ye were in bondage to those who by nature are not gods; 9, but now, when ye have known God, and better, have been acknowledged by God, how is it that ye turn again to those weak and poverty-stricken first lessons, to which ye desire to be again [a bondage, as [we were] before? 10. Ye observe days, and months, and seasons, and years. 11. I fear respecting you; lest I should have laboured for you in vain. 12. Be ye as I am, [my] brothers, I beseech you; for I also [have been] as ye are.

Ye have done me no wrong; 13, and ye know that it was in weakness of the flesh that I told the good message to you at first; 14, and my trying affliction, which was in my flesh, ye neither despised, nor abhorred; but ye received me as an angel of God, as [ye would] Jesus the Anointed. 15. Where (1) them is your [for-

1. Ver. 15. Some Greek copies have "What was;" but, "Where is," is better sustained, and is like the Syriac.

The Peshito-Syriac Text.

GALATIANS IV. 15-31. V. 1.

is your [former] blessedness? For I bear you witness that, if it had been possible, ye would have torn out your eyes, and have given them to me. 16. Have I become an enemy to you, because I have proclaimed to you the truth? 17. Though [some] are zealous for you, it is not for good. But they desire to shut you up [to themselves], that ye may be zealous for them. 18. But it is good that ye should be zealous for what is good at all times, and not only when I am with you.

19. My sons, I am again in birth-pains for you, until the Anointed shall be formed in you. 20. For I have wished to be with you now, and to change the tone of my voice, because I am astonished at you.

21. Tell me, ye who desire to be under the law,—Do ye not listen to the law? 22. For it is written that Abraham had two sons; one by a bond-maid, and one by a free woman. 23. But he who was of the bond-maid, was begotten by [the will of] the flesh; and he who was of the free woman [was begotten] by means of the promise. 24. And these women are representative likenesses of the two covenants; one [of which], from mount Sinai, brings forth [children] to be in bondage; which is Hagar. 25. For Hagar represents mount Sinai, which is in Arabia; and [also] perfectly agrees with this [present] Jerusalem; which is in bondage, with her children. 26. But the Jerusalem which is on high is free, and is our mother. 27. For it is written,—Be glad, thou barren, who didst not bear; exult and shout, thou who hadst no birth-pains; for more are the children of her who was solitary, than the children of her who had a husband.—28. We then, my brothers, like Isaac, are children of the promise. 29. And like as then, he who was begotten by [will of] the flesh; persecuted him who [was so by will of] the Spirit, so also it is now. 30. But what says the [holy] writing?—Cast out the bond-maid and her son; because the son of the bond-maid shall not inherit with the son of the free woman.—31. We therefore, my brothers, are not sons of the bond-maid, but sons of the free woman.

V. 1. Stand fast, therefore, in the freedom with which the Anointed has made

The Greek Text

GALATIANS IV. 15-31. V. 1.

mer] feeling of blessedness? For I bear you witness that if it had been possible, ye would have torn out your eyes, and given them to me. 16. So then, have I become your enemy by telling you the truth? 17. [Those teachers] are not rightly zealous for you, but wish to shut you out [from us], that ye may be zealous for them. 18. But it is good for you to be always zealous for what is good, and not only when I am present with you.

19. My little children, with respect to you I am again in birth-pains, until the Anointed shall be formed in you. 20. And I have wished to be present with you now, and to change my voice; because I am in doubt about you.

21. Tell me, ye who desire to be under the law, do ye not listen to the law? 22. For it is written, that Abraham had two sons; one by the bond-maid, the other by the free woman. 23. But the one by the bond-maid had been begotten according to the flesh, and the one by the free woman, by means of promise. 24. Which events are representative likenesses of other things. For these women represent the two covenants; the one from mount Sinai, which brings forth to bondage, is Hagar. 25. For Hagar represents mount Sinai in Arabia, and is in agreement with the present Jerusalem, which is in bondage with her children. 26. But the Jerusalem which is above is free, which is the mother of us. 27. For it is written;—Be glad, thou barren woman, who didst not bear; break forth [into joy] and shout, thou who hadst no birth-pains; for the children of her who was solitary, are many more than of her who had her husband.—28. And we, [my] brothers, as Isaac was, are children of promise. 29. But like as then, he who was begotten according to the flesh, persecuted him who [was so] according to the Spirit, so also it is now. 30. But what says the [holy] writing?—Cast out the bond-maid and her son, for the son of the bond-maid shall not inherit with the son of the free woman.—31. Therefore we, [my] brothers, are not children of the bond-maid, but of the free woman.

V. 1. Stand fast, therefore, in the freedom with which the Anointed has made

The Peshito-Syriac Text.

GALATIANS V. 1-17.

us free; and be not again (1) made subject to the yoke of bond-service. 2. Behold, I Paul say to you, that if ye shall be circumcised, the Anointed will profit you nothing. 3. And again I bear witness to every man who is circumcised, that he is bound to do completely the whole law. 4. Ye who [seek] to be declared righteous by the law, have been separated from the Anointed, and have fallen from gracious favour. 5. For it is by the Spirit, by means of trust, that we await the [bliss] which is the hope of righteousness. 6. For in respect of Jesus the Anointed, neither is circumcision any thing, nor uncircumcision; but trust, which is made perfect by love.

7. Ye were running well; who is it has hindered you from obeying the truth? 8. What ye obey comes not from him who called you. 9. A little leaven ferments the whole lump. 10. I trust in you by our Lord, that ye will think no thought which is different [from what I teach]. He who disturbs you, will have to bear sentence of judgment, whoever he may be.

11. And I, my brothers, if I still have to proclaim circumcision, why am I persecuted? Has the stumbling-stone of the cross been removed? 12. And I also wish that those who trouble you would wholly out [themselves] off [from you.]

13. Ye have been called, my brothers, into freedom; only let not your freedom be an opportunity for [serving] the flesh; but in love submit yourselves one to another. 14. For all the law is comprised in one sentence; in this,—Thou shalt love thy neighbour as thyself.—15. But if ye bite and eat one another, take heed lest ye be consumed one by another.

16. And I say [this].—Walk by the Spirit, and never do the desire of the flesh. 17. For the flesh desires that which is opposed to the Spirit; and the Spirit desires that which is opposed to the flesh; and the two are contrary, the one to the other; so that ye may not do

1. Verse 1. The editions of Walton, Guthrie, and Schaaf, have not "again," but it is in those of the Maronites, Lee, and Oecumenia.

The Greek Text.

GALATIANS V. 1-17.

us free; and yield not again to the yoke of bondage. 2. Behold, I Paul say to you, that if ye shall be circumcised, the Anointed will profit you nothing. 3. And again I bear witness to every man who is circumcised, that he is bound to do the whole law. 4. Ye have been separated from the Anointed, ye who [seek] to be declared righteous by the law; ye have fallen away from gracious favour. 5. For we by the Spirit, by means of trust, await the [bliss] which is the hope of righteousness. 6. For with respect to Jesus the Anointed, neither is circumcision of any avail, nor uncircumcision; but trust, working by means of love.

7. Ye were running well; who is it who has hindered you from obeying the truth? 8. Your obedience is not by [will of] him who called you. 9. A little leaven leavens the whole lump. 10. I trust in you by the Lord, that ye will in nothing think otherwise [than I teach.] And he who troubles you, will have to bear his sentence of judgment, whoever he may be.

11. And I, [my] brothers, if I am still to proclaim circumcision, why am I still persecuted? Then the stumbling-stone of the cross has been taken away. 12. I wish that those who unsettle you would even out themselves off from you.

13. For ye have been called [to live] in freedom, [my] brothers; only [use] not your freedom for an opportunity [to serve] the flesh; but, by means of love, be bond-servants one to another. 14. For all the law is comprised in one sentence, in this,—Thou shalt love thy neighbour as thyself.—15. But if ye bite and eat up one another, take heed that ye be not consumed one by another.

16. And I say [this].—Walk by the Spirit, and fulfil not in any way the desire of the flesh. 17. For the flesh desires [what is] opposed to the Spirit, and the Spirit [what is] opposed to the flesh; and these are contrary the one to the other; that ye may not do the things which ye wish.

The Peshito-Syriac Text.

GALATIANS V. 17-26. VI. 1-8.

what ye wish. 18. (If too ye are guided by the Spirit, ye are not under the law.) 19. For the works of the flesh are known; they are these:—fornication, uncleanness, gratified lust; 20, the worship of images, pretending to have more than natural powers; enmity, strife, jealous rivalry, wrath, disagreement; divisions, separations; 21, envy, murder, drunkenness, song-singing, and all things like these. As I have said to you before, so also I say now,—Those who do these things do not inherit the kingdom of God.

22. And the fruits of the Spirit are:—Love, joy, peace, long-forebearance, kindness, gracious favour, trust, 23, lowliness, patient endurance. Against these no law is made. 24. And those who are of the Anointed, have crucified their flesh with all its emotions and desires.

25. Therefore let us live in the Spirit, and walk wholly in the Spirit. 26. And let us not be empty-glorious, so as to be despising one another, and envying one another.

VI. 1. My brothers, if one of you be taken before [he is aware] by some sin, ye who are [walking] by the Spirit, restore him in a spirit of lowliness; and take heed lest ye also should be tempted.

2. And bear ye a burden one for another, that so ye may fulfil the law of the Anointed. 3. For if any one thinks that he is something, when he is not, he deceives himself. 4. But let each put to proof his work; and then he will have his ground for glorying in himself, and not in others. 5. For every one shall carry his own load.

6. Let him who hears the word, impart to him who speaks it, [gifts] of all good things.

7. Do not err; God cannot be deceived; for what a man sows, that he reaps. 8. He who sows in [the field of] the flesh, reaps from the flesh destruction; and he who sows in [the field of] the Spirit, will

The Greek Text.

GALATIANS V. 18-26. VI. 1-8.

28. (If too ye are led by the Spirit, ye are not under the law.) 19. And the works of the flesh are manifest; they are these:—(1.) Fornication, uncleanness, gratified lust; 20, image-worship, pretending to have more than natural powers; enmities, strifes, jealous rivalries, wraths, disagreements, divisions, separations; 21, envyings, murders, drunkenness, festivities of dance and song; and things like these; respecting which I forewarn you, as also I have forewarned you, that those who do such things will not inherit the kingdom of God.

22. And the fruit of the Spirit is:—Love, joy, peace, long-forebearance, kindness, goodness, trust, 23, meekness, self-control. Against such things there is no law. 24. And those who are of the Anointed, have crucified the flesh with its emotions and desires.

25. If we live by the Spirit, let us also walk by the Spirit. 26. Let us not be empty glorious; boasting of superiority one to another, envying one another.

VI. 1. [My] brothers, if a man should be taken before [he is aware] by some transgression, ye who are spiritual restore such a one in a spirit of meekness; looking to thyself, lest thou also shouldst be tempted.

2. Bear ye the burdens one of another, and so fulfil the law of the Anointed. 3. For if any one thinks himself to be something, though he is nothing, he deceives himself. 4. But let each put to proof his own work, and then he will have ground for glorying in himself only, and not in his neighbour. 5. For each shall carry his own load.

6. Let him who is taught the word, impart to him who teaches, [gifts] of all good things.

7. Do not err; God cannot be deceived by mockery; for whatever a man shall sow, that he will also reap. 8. For he who sows what is for his flesh, will reap from his flesh destruction; but he who sows

1. Verse 18. "Adultery" is added in some Greek copies, but the reading is deemed incorrect. The word is not in the Syriac.

The Peshito-Syriac Text.

GALATIANS VI. 8-18.

reap from the Spirit life (-bliss) for evermore.

9. And when we are doing what is good, let us not be weary; for the time will come when we shall reap, and shall not be weary. 10. Now therefore, so long as we have time, let us labour in doing good deeds to everyone, and especially to those who are of the household of trust.

11. See what writings I have written to you with my own hands.

12. Those who wish to glory in the flesh, compel you to be circumcised; which is only that they may not be persecuted on account of the cross of the Anointed.

13. For not even they themselves, who are circumcised, keep the law; but they wish that ye should be circumcised, that they may glory in your flesh. 14. But be it mine to glory in nothing but the cross of our Lord Jesus the Anointed, by which the world is crucified to me, and I am crucified to the world. 15. For not circumcision is anything, nor uncircumcision; but a newly created being. 16. And on those who proceed wholly along this path, be peace and mercy; and on the Israel of God.

17. Henceforth let no one cast on me labour, for I carry in my body the brand-marks [of a bond-servant] of our Lord Jesus the Anointed.

18. The gracious favour of our Lord Jesus the Anointed be, my brothers, with your spirit. Amen.

The Editions of Walton, Gutbir, the Maronites, Schaaf, Lee, and Ooroomia, all have, "Finished is the letter to the Galatians, which was written from Rome." The Maronite edition adds, "and was sent by the hands of Crispus."

The Greek Text.

GALATIANS VI. 8-18.

in [the field of] the Spirit, will reap from the Spirit eternal life.

9. And when doing what is good, let us not be weary; for in due season we shall reap, without being weary. 10. Therefore, as we have opportunity, let us do good with diligence to all, especially to those of the household of trust.

11. See how much writing I have written with my own hand.

12. As many as wish to make a good appearance in the flesh, compel you to be circumcised; [which is] only that they may not be persecuted on account of the cross of Christ. 13. For not even those who are circumcised, keep the law themselves, but they wish you to be circumcised, that they may glory in your flesh. 14. But be it mine to glory in nothing but the cross of our Lord Jesus the Anointed; by which the world has been crucified to me, and I to the world. 15. For with respect to Jesus the Anointed, neither circumcision is (1) anything, nor uncircumcision; but a newly created being. 16. And on as many as shall walk by this rule, be peace and mercy, and on the Israel of God.

17. Henceforth let no one be a cause to me of toilsome labours, for I carry in my body the brand-marks [of a bond-servant] of the Lord Jesus.

18. The gracious favour of our Lord Jesus the Anointed be, [my] brothers, with your spirit. Amen.

Some of the Greek copies state that this letter "was written from Rome."

1. Ver. 15. Some Greek copies have "avails" for "is." But the latter reading is better sustained. It is like the Syriac.

THE LETTER OF PAUL

To those at Ephesus who trusted in Jesus.

The Peshito-Syriac Text.

EPHESIANS I. 1-12.

THE LETTER OF PAUL TO THE EPHESIANS.

I. 1. Paul, a chief messenger of Jesus the Anointed, by the will of God:—

To those who are in Ephesus, [who are] holy, and who trust in Jesus the Anointed:—

2. Peace be with you, and gracious favour, from God our Father, and from our Lord Jesus the Anointed.

3. Blessed be God, the Father of our Lord Jesus the Anointed, who has blessed us with all blessings of the Spirit, in [the things of] heaven, by the Anointed; 4, even as he fore-chose us in him before [he laid] the foundations of the world, to be holy, and without spot before him; 5, and who in love fore-destined us for himself; and gave us the place of sons by Jesus the Anointed, according to the good pleasure of his will; 6, that the glory of his gracious favour might be praised; which favour he shed forth on us by means of his Beloved One; 7, by whom we have deliverance by ransom, and by whose blood [we have] the pardon of sins, according to the riches of his gracious favour; 8, which has been made to abound [in respect of] us, in all wisdom, and in all the Spirit's understanding.

9. And he has made known to us the secret of his will, which he fore-designed to effect by him; 10, during the chief-stewardship of the fulness of the times; that all things which are in heaven and on earth, should be entirely new-made by the Anointed.

11. And it is in him that we have been chosen, even as [God] fore-destined us; and [as] he willed, who works all things according to the decision of his own will; 12, so that we should be those who,

The Greek Text.

EPHESIANS I. 1-11.

THE LETTER OF PAUL, THE CHIEF MESSENGER, TO THE EPHESIANS.

I. 1. Paul, a chief messenger of Jesus the Anointed, by the will of God:—

To the holy who are in Ephesus, who also trust in Jesus the Anointed:—

2. Gracious favour be yours, and peace, from God our Father, and from the Lord Jesus the Anointed.

3. Blessed be the God and Father of our Lord Jesus the Anointed, who has blessed us with all spiritual blessing, in the things of heaven, by the Anointed; 4, even as he chose us in him before the foundation of the world, to be holy, and without spot before him; 5, and who in love fore-destined us to have the position of sons [in relation] to himself, by means of Jesus the Anointed; according to the good pleasure of his will; 6, to the praise of the glory of his gracious favour, with which he has favoured us by his Beloved One; 7, by whom we have deliverance by ransom by means of his blood, the forgiveness of our transgressions, according to the riches of his gracious favour; 8, which he has made to abound toward us in all wisdom and thoughtfulness.

9. And [God] has made known to us the secret of his will, [formed] according to his own good pleasure respecting what he fore-designed [to do] by him, 10, during the chief-stewardship of the fulness of the times; [namely] to bring all things under one Head in the Anointed, both those which are in heaven, and those which are on earth; 11, [even] in him, in whom we also have been allotted an inheritance, having been fore-destined [to it], according to the fore-

The Peshito-Syriac Text.

EPHESIANS I. 12-23. II. 1-2.

before [others], have hoped in the Anointed, for the honour of his glory.

12. By him ye also have heard the word of truth, which is the good message, (the means) of your life [-bliss]. And in him ye have trusted; and (by him) have been sealed with the Spirit of Holiness, who was promised; 14, who is the sure pledge of our inheritance; with view to the deliverance of those who have life [-bliss], and for the praise of his glory.

15. For this reason also, behold I, from the time when I heard of your trust in our Lord Jesus the Anointed, and of your love toward all the holy, 16, have not ceased to give thanks on your behalf, and to remember you in my prayers; 17, [asking] the God of our Lord Jesus the Anointed, the Father of glory, to give you a spirit of wisdom and of revelation in the knowledge of him; 18, also that the eyes of your hearts may be bright, so that ye may know what is the hoped-for [bliss] of his calling; and what are the riches of the glory of his inheritance in the holy; 19, and what is the pre-eminence of the greatness (1) of his power in us who trust; according to the working of the might of his power, 20, with which he worked in the Anointed, and raised him from the house of the dead, and seated him at his right hand in heaven; 21, above all the princes, and authorities, and powers, and lords; and above every name which is named, not only in this age, but also in that which is future. 22. And he has put every thing in subjection under his feet; and has given him, who is above all, to be the Head of the assembly; 23, which is his body, and [is to be] the fulness of him who fills all things in all places.

II. 1. You also [he raised to life], who were dead in your sins and transgressions; 2, in which formerly ye were

1. Verse 19. "The pre-eminence of the greatness." So the editions of Gutbtr, the Maronites, Lee, Ooroomia, and others. Walton and Bohaaf have "inheritance," instead of these words. That Syriac word differs but little in letters from the one for "pre-eminence."

The Greek Text.

EPHESIANS I. 11-22. II. 1-2.

purposes of him who works all things according to the counsel of his will 12, that we might be to the praise of his glory, who, before [others], have hoped in the Anointed.

13. In him are ye also, who have heard the word of truth, the good message [which was the means] of your salvation; by him also, when ye had trusted, ye were sealed with the Holy Spirit of promise, 14, who is the sure pledge of our inheritance; with view to the deliverance of [God's] possession, for the praise of his glory.

15. For this reason I also, since I heard of your trust in the Lord Jesus, and of your love toward all the holy, 16, have not ceased to give thanks on your behalf, and to make mention of you in my prayers; 17, [asking] that the God of our Lord Jesus the Anointed, the Father of glory, would give you a spirit of wisdom and of revelation in the knowledge of him; 18, that the eyes of your heart (1) may be enlightened, so that ye may know what is the hoped-for [bliss] of his calling, and what are the riches of the glory of his inheritance in the holy; 19, and what is the surpassing greatness of his power, [which works] in us who trust; according to his working with that might of his strength, 20, with which he worked in the Anointed when he raised him from among the dead, and seated him at his right hand in the heavenly [places], 21, far above all rule, and authority, and power, and lordship, and every name which is named, not only in this age, but also in that which is to come. 22. And he has put all things in subjection [to him] under his feet; and has given him [who is] head over all things [to be so] to his assembly, 23, which is his body, (and is to be) the fulness of him who fills all things in all places.

II. 1. And to you [he gave life] when dead in your transgressions and sins; 2, in which ye formerly walked

1. Verse 18. Some Greek copies have "mind" instead of "heart;" but "heart" is better supported, and better agrees with the Syriac.

The Peshito-Syriac Text.

EPHESIANS II. 2-18.

walking according to the worldliness of this world; and according to the will of him who is the head of the authority of the air; of that spirit who works with diligence in the children of disobedience; 2, in doing which works, we also were accustomed to live formerly, [led] by the desires of our flesh; and were doing the will of our flesh, and of our mind; and were wholly children of anger, as the rest.

4. But God, who is rich in his mercies, because of his great love, with which he loved us, 5, when we were dead in our sins, made us live together with the Anointed, and, in his gracious favour, delivered us by ransom; 6, and raised us up [from death] with him, and seated us with him in heaven, in Jesus the Anointed; 7, that he might show to the ages to come the greatness of the riches of his gracious favour; and of his kindness toward us in Jesus the Anointed. 8. For it is by his gracious favour that we have been delivered by ransom, by means of trust; and this [deliverance] is not by means of yourselves; but is the gift of God; 9, it is not by means of works, that no one may glory. 10. For we are his work of creation; we have been created by Jesus the Anointed, to do good works; for which God had previously made preparation, so that we should walk in them.

11. For this reason, remember that ye were formerly Gentiles, in the flesh; and were called the uncircumcised by [those who have] what is called circumcision, which is the work of hands in the flesh; 12, and that ye were at that time without the Anointed; were strangers to the laws of Israel; were foreigners to the covenant of promise; were without hope, and without God, in the world.

13. But now, by Jesus the Anointed, ye, who formerly were far off, have been made near by the blood of the Anointed. 14. For he is our Peace-[maker]; he has made the two [bodies] one; he has removed the wall which stood between them, and the enmity, by means of his flesh; 15, and has abolished the law of commands with respect to its decrees; that he might create of the two, in himself, one new manhood; and [so] he has made peace. 1 And he has recon-

The Greek Text.

EPHESIANS II. 2-18.

according to the customs of this world; according to [the will of] the ruler of the authority of the air,—of the spirit who now works in the sons of disobedience; 2, among whom we all also were accustomed to live formerly, in the desires of our flesh; doing the will of our flesh and of our minds; and were by nature children of anger, as also were the rest.

4. But God who is rich in mercy, because of his great love, with which he loved us, 5, even when we were dead in our transgressions, made us live together with the Anointed; (by gracious favour ye have been saved); 6, and he raised us up with him [from death], and seated us with him in the heavenly [places], in Jesus the Anointed; 7, that he might show in the ages to come the surpassing riches of his gracious favour, by his kindness toward us in Jesus the Anointed. 8. For by gracious favour ye have been saved, by means of trust; and this [state of salvation] is not by means of yourselves, it is the gift of God; 9, it is not by means of works, that no one may glory. 10. For we are a work done by him, having been created by Jesus the Anointed, to do good works, for which God made preparation beforehand, so that we should walk in them.

11. Therefore remember that ye were formerly Gentiles, in the flesh; who were called uncircumcised by [those who have] what is called circumcision, made by hands in the flesh; 12, that ye were at that time without the Anointed; were separated as strangers from the kingdom of Israel; were foreigners to the covenants of promise; had no hope, and were without God, in the world.

13. But now, in Jesus the Anointed, ye who formerly were far off, have been brought near by the blood of the Anointed. 14. For he is our Peace-[maker]; he has made the two [bodies] one, and has removed the middle wall of separation; 15, he has abolished by his flesh the [cause of] enmity, the law of commands, with respect to [its] decrees; that he might create in himself, of the two, one new manhood, [so] making peace; 16, and that he might reconcile

The Peshito-Syriac Text.

EPHESIANS II. 16-22. III. 1-9.

oiled the two, in one body, to God; and by his cross has slain the enmity [between them]. 17. And he has come and announced peace to you who were far off, and to those who were near. 18. Because it is by him that we of the two [bodies] have nearness, by one Spirit, to the Father. 19. Therefore ye are not [now] foreigners, nor dwellers without fixed abode, but are fellow-citizens with the holy, and members of the household of God. 20. And ye have been built upon the foundation of the chief messengers, and of the prophets; and the chief corner-stone of the building is Jesus the Anointed; 21, by whom all the building is joined together, and increases, that it may be a holy temple in the Lord; 22, into which ye also are built, to be a dwelling-place of God, by the Spirit.

III. 1. For this reason, I Paul am a [chain-] bound [servant] of Jesus the Anointed, on behalf of you Gentiles. 2. For doubtless ye have heard of the chief-stewardship over the gracious favour of God, which has been given me with respect to you; 3, that by revelation a secret has been made known to me; a description of which I have written to you in few [words]; 4, that by reading it ye may be able to understand my knowledge of the [revealed] secret respecting the Anointed; 5, which in other generations was not made known to men as it has now been revealed to his holy chief messengers and prophets by the Spirit; 6, that the Gentiles should be joint-heirs with him, and parts of his body, and should share the promise which has been given in him by means of the good message; 7, of which I have been made a servant, according to the gift of the gracious favour of God, which has been given me by means of the working of his power. 8. To me, who am the least of all the holy, this gracious favour has been given,—that I should declare among the Gentiles the riches of the Anointed, which are unsearchable; 9, and should make clear to every one, what is [my] chief-stewardship with respect to the secret which

The Greek Text.

EPHESIANS II. 16-22. III. 1-9.

the two, in one body, to God, by means of the cross; having slain the enmity [between them] by it. 17. And he has come and told the good message of peace to you who were far off, and to those who were near; 18, for by means of him we both have been brought near, by one Spirit, to the Father. 19. Therefore ye are no longer foreigners, nor visitors without fixed abode; but are fellow-citizens of the holy, and members of the household of God; 20, and ye have been built upon the foundation of the chief-messengers and prophets; Jesus the Anointed being himself the chief corner-stone; 21, by whom all the building is joined together, and increases, to be a holy temple in the Lord; 22, in which ye also are unitedly built, to be a dwelling-place of God, by the Spirit.

III. 1. For this reason, I Paul am the [chain-] bound [servant] of Jesus the Anointed, on behalf of you Gentiles. 2. For doubtless ye have heard of the chief-stewardship over the gracious favour of God, which has been given me with respect to you; 3, that [God's] secret has been made known to me by revelation, according to what I have written briefly, 4, that ye may be able, by reading [this], to understand my knowledge of the [revealed] secret respecting the Anointed; 5, a secret which, in other generations, was not made known to the sons of men, as it has now been revealed to his holy chief messengers and prophets, by the Spirit; 6, [namely], that the Gentiles are joint-heirs [with Jesus], and part of [his] body, and have a joint share in God's promise [made] in the Anointed by means of the good message; 7, of which message I have been made a servant, by the gift of the gracious favour of God, which has been given to me by the working of his power. 8. To me, who am less than the least of all the holy, this gracious favour has been given,—to tell among the Gentiles the good message of the unsearchable riches of the Anointed; 9, and to make clear to all what is [my] chief-stewardship (1) relating to the secret which has been

1. Verse 9. "Chief-stewardship" is better supported by Greek copies than "fellowship" which some have; and is also like the Syriac.

The Peshito-Syriac Text.

EPHESIANS III. 9-21. IV. 1-2.

had been hidden from eternal ages in God, who created all things; 10, that by means of the assembly, the wisdom of God, which is full of varied [glories], might be known to the princes and authorities who are in heaven; 11, [a design] which he had planned from eternal ages, and which he has now effected by Jesus, the Anointed, (1) our Lord; 12, by whom we have boldness, and nearness of approach [to God], by confidence of trust in him. 13. For this reason, I ask [of him] that I may not be wearied by my afflictions, which are on your behalf; because this is your glory.

14. And I bend my knees before the Father of our Lord Jesus the Anointed, 15, after whom every family which is in heaven and on earth is to be named; 16, [asking him] to grant you, according to the riches of his glory, to be made firm in power by his Spirit; 17, [to grant] that the Anointed may dwell in your inner man, by means of trust; and in your hearts, by means of love; that your root may be firm, and your foundation; 18, and that ye may be able, with all the holy, to attain to [a view of] what is the height and depth, and length and breadth of, 19, and to know the greatness of the knowledge (2) of the love of the Anointed, that ye may be filled with all the fulness of God. 20. And to him who is strong in power, which is greater than all things, to do for us even more than what we ask and think, according to his power which works in us;—21, to him be glory in his assembly, by Jesus the Anointed, through all the generations of the ages of ages. Amen.

IV. 1. I therefore, who am [chain-] bound because of our Lord, beseech you to walk worthily of the calling with which ye have been called; 2, in all lowliness of mind, in mildness also, and

1. Ver. 11. The editions of the Maronites, Lee, and Ooroomia, have "the Anointed," as the Greek has. Those of Walton, Gutbir, and Schaaf, have not those words.

2. Verse 19. The words, "of the knowledge," are not in Walton, Gutbir, and Schaaf; but are in the editions of the Maronites, Lee, and Ooroomia.

The Greek Text.

EPHESIANS III. 9-21. IV. 1-2.

hidden from eternal ages in God, who created all things, (1,) 10, in order that now, the very varied wisdom of God might, by means of the assembly, be made known to the princes and authorities in the heavenly [regions]; 11, according to the purpose of eternal ages, which [God] has now effected by Jesus the Anointed, our Lord; 12, by whom we have boldness, and near approach [to God] with confidence, by means of trust in him. 13. Therefore I ask [of him] that I may not be wearied by my afflictions on behalf of you, which are your glory.

14. For this reason I bend my knees to the Father of our Lord Jesus the Anointed, 15, after whom every family in heaven and on earth is to be named; 16, [asking] that he would grant you, according to the riches of his glory, to be made strong in power by means of his Spirit; 17, that the Anointed may dwell in your inner man, by means of trust, [and] in your hearts by love; that ye, being well rooted, and made firm in your foundation, 18, may be well able to perceive, with all the holy, what is the breadth and length, and depth and height of, 19, and to know the love of the Anointed, which surpasses knowledge, that ye may be filled to all the fulness of God. 20. And to him who is able, [by might] surpassing all things, to do exceedingly more than what we ask or think, according to the power which works in us,—21, to him be glory in his assembly, by Jesus the Anointed, to all the generations of the age of ages. Amen.

IV. 1. I therefore, who am [chain-] bound because of the Lord, beseech you to walk worthily of the calling with which ye have been called; 2, with all lowliness and meekness, with long for-

1. Verse 9. Some Greek copies add, "by means of Jesus the Anointed." But others, of more weight, are without these words, which are not in the Syriac.

The Peshito-Syriac Text.

EPHESIANS IV. 2-16.

in long-*forbearance*. Be patient one with another in love.

3. Be diligent also in keeping the harmonious agreement of the Spirit, [bound] with the girdle of peace; 4, that ye may be [united] in the one same body, and in the one same Spirit; even as ye have been called in one same hope of your calling. 5. For there is one same Lord, and one same trust, and one same immersion, 6, and one same God, the Father of all, who is over [us] all, and [works] by means of [us] all, and is in us all.

7. And to each one of us has been given a gift of gracious favour, according to the measure of the gift of the Anointed. 8. For this reason it is said,—He has gone up on high, and has led captivity captive, and given gifts to men.—9. And what does—He has gone up—mean, but that he also first went down into the lower parts of the earth? 10. He who went down, is the same who also went up above all the heavens, that he might complete all things. 11. And he has given some who are chief messengers, some who are prophets, some who tell the good message, some who are shepherds, some who are teachers; 12, for the perfecting of the holy, for the work of service, for building up the body (1) of the Anointed; 13, until we all shall be one and the same, in respect of trust in, and knowledge of, the Son of God; and [shall be] one perfect man, in the measure of the height of the fulness of the Anointed. 14. And that we may not be children, who are moved hither and thither, and made to change, by every wind of the crafty teachings of men who, by their artfulness, deceive, that they may lead astray; 15, but may be firm in our love, so that every part of us may make growth in the Anointed, who is [our] Head; 16, and by means of whom all the body, being bound and connected together by all its joints, [contributes], according to the gift which is given by measure to every member, to the growth of the body, that its building up in love may be made complete.

1. Verse 12. "Of the body:"—so the editions of the Maronites, Lee, and Ooroomia; as in the Greek. Walton Gutbir, and Schaaf have not these words.

The Greek Text.

EPHESIANS IV. 2-16.

bearance, [and] having patience one with another in love.

3. Endeavour to keep the oneness of the Spirit, in the bond of peace. 4. [That ye may be] one body, and [have] the one same Spirit, as ye have also been called in one same hope of your calling. 5. [There is] one same Lord, one same trust, one same immersion, 6, one same God and Father of all, who is over all, and [works] by means of all and is in us (1) all.

7. But to each one of us has been given the gift of gracious favour, according to the measure of the gift of the Anointed. 8. Therefore [God] says,—He has gone up on high, he has led captivity captive, and has given gifts to men.—9. And this,—He went up,—what means it, but that he also first went down into the lower parts of the earth? 10. He who went down, is the same who also went up above all the heavens, that he might fulfil all things. 11. And he has given some who are chief messengers, some who are prophets, some who tell the good message, some who are shepherds, and teachers; 12, for the perfecting of the holy, for the work of service, for the building up of the body of the Anointed; 13, until we all attain to the oneness of trust in, and of knowledge of, the Son of God; to complete manhood; to the measure of the height of the fulness of the Anointed. 14. That we may no longer be children, tossed like billows, and borne hither and thither by every wind of teaching, through the artful deceit of men, [who work] with craftiness for the wily promotion of error. 15. But that, speaking the truth in love, we may, in all things, grow up in him who is our Head,—the Anointed; 16, by means of whom the whole body, being united by joints, and connected together, by means of the aid of every connecting part, promotes the growth of the body, according to [his] working in the measure of each part, for the building up of itself in love.

1. Verse 6. Some Greek copies have, instead of "us," "you," unlike the Syriac. Some have neither "us" nor "you."

The Peshito-Syriac Text.

EPHESIANS IV. 17-32. V. 1-2.

17. And this I say, and to this I bear witness by the Lord, that henceforth ye are not to walk as the rest of the Gentiles do, who walk in the useless folly of their mind; 18, who are darkened in their understanding, and are estranged from the life of God; and this because there is no knowledge in them, and because of the blindness of their heart. 19. They have cast off their hope, and have given themselves up to lust, and to doing, in their greediness, all impurity.

20. But ye have not so learned [the will of] the Anointed; 21, if ye have really listened to him, and have learned the truth as it is in Jesus. 22. But [ye have learned] that ye have to put off from you your former courses of conduct,—that old manhood, which is corrupted by the desires which lead astray, 23, and have to be renewed in the spirit of your understandings; 24, and have to put on that new manhood, which is created by God, in the righteousness, and in the holiness, of the truth.

25. For this reason, put off from you lying, and speak truth, each with his neighbour; for we are fellow-members one of another.

26. Be angry without sinning; and let not the sun set upon your anger; 27, nor give any room to the false-accuser.

28. Let him who stole steal no more; but let him work with his hands, and do things which are good, that he may have something to give to him who is in need.

29. Let no hateful word proceed from your mouth, but [only] what is good, and useful for building up, that it may confer a favour on those who hear.

30. And vex not God's Spirit of Holiness, by whom ye have been sealed for the day of deliverance.

31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; 32, and be ye kind one to another, and merciful, and forgive one another, even as God, by the Anointed, has forgiven us.

V. 1. Be ye therefore imitators of God, as beloved sons; 2, and walk in love, like as the Anointed has also loved us, and has offered himself up on our behalf,

The Greek Text.

EPHESIANS IV. 17-32. V. 1-2.

17. This therefore I say, and to this I bear witness by the Lord, that ye are no longer to walk as the rest of the Gentiles walk, in the useless folly of their mind; 18, darkened in their understanding, estranged from the life of God, because of the ignorance which is in them, because they harden their heart. 19. They are shameless, and have given themselves up to unchaste licentiousness; to doing all uncleanness with greediness.

20. But ye have not so learned [the will of] the Anointed. 21. If ye have listened to him, and have been taught by him, as the truth is in Jesus; 22, that ye have to put off, as to your former course of life, the old manhood, which was corrupted by the desires which deceive; 23, and have to be renewed in the spirit of your mind, 24, and to put on the new manhood, which has been created by God, in the righteousness, and in the holiness, of the truth.

25. Therefore put off lying, and speak truth each one with his neighbour; for we are fellow-members one of another.

26. Be angry, yet sin not. Let not the sun set on your anger. 27. Nor give room to the false accuser.

28. Let him who stole, steal no more; but, instead, let him labour, doing with his hands work which is good, that he may have something to give to him who is in need. 29. Let no bad word come out of your mouth, but only what is good for needful building up; that it may confer a favour on those who hear.

30. And grieve not the Holy Spirit of God, by whom ye have been sealed for the day of deliverance by ransom. 31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. 32. And be ye kind one to another, compassionate, forgiving one another, even as God also, by the Anointed, has forgiven us. (1.)

V. 1. Be ye therefore imitators of God, as beloved children; 2, and walk in love, even as the Anointed also has loved us, and has given himself up on our behalf, a

1. Verse 32. Many Greek copies have "us," like the Syriac; others "you."

The Peshito-Syriac Text.

EPHESIANS V. 2-20.

a gift-offering, and a slain-offering, to God, for a sweet odour.

3. But fornication, and all uncleanness, and covetousness, let them not be even so much as named among you, as it becomes the holy; 4, nor indecencies, nor words of foolishness, nor of derision, nor of harmful tale-telling; things which are not desirable. But instead of these, let there be giving of thanks.

5. And know ye this, that no one who is a fornicator, or unclean, or covetous, (who is (1) a worshipper of images), has an inheritance in the kingdom of the Anointed and of God. 6. Let no one lead you astray by empty words; for it is because of these things that the anger of God comes on the children of disobedience. 7. Therefore share not [these things] with them. 8. For ye were formerly darkness, but now ye are light in our Lord. 9. So walk therefore as children of light. 9. For the fruits of light are in all goodness, and righteousness, and truth. 10. And ascertain distinctly what is good in the sight of our Lord. 11. And have no share in works of darkness; works in which there are no fruits; but reprove them. 12. For it is abominable even to speak of what they do in secret. 13. [Nor is it needful], for every thing [evil] is reprov'd and revealed by light; and every thing which reveals [it] is light. 14. For this reason it is said,—Awake, thou who sleepest, and arise from the house of the dead, and the Anointed will shine on thee.—15. Take heed therefore as to how ye walk, [that it is] carefully; not as the foolish do, 16, but as the wise; who buy their opportunity, because the days are evil. 17. For this reason be not without understanding, but understand what the will of God is.

18. And be not drunk with wine, by which comes unchaste licentiousness; but be filled with the Spirit.

19. And speak with yourselves, in psalms, and in hymns of praise, and in songs of the Spirit; sing with your hearts to the Lord.

20. And give thanks at all times on behalf of every one, to God the Father,

1. Verse 5. "Who is." So the editions of Lee and Ooroomia, but those of Walton, Gutbir, the Maronites, and Schaaf, have instead, "or."

The Greek Text.

EPHESIANS V. 2-20.

gift-offering and a slain-offering, to God, for a sweet odour.

3. But fornication, and all uncleanness, or covetousness, let not one of them be even named among you, as it becomes the holy; 4, nor [let there be] indecency, nor foolish talking, nor unchaste jesting; things which are not becoming; but, instead, let there be giving of thanks.

5. For, know ye this, that no fornicator, nor any unclean nor covetous person, (who is an image-worshipper), has an inheritance in the kingdom of the Anointed and of God. 6. Let no one deceive you with empty words; for because of these things the anger of God comes upon the sons of disobedience. 7. Share not therefore [these things] with them.

8. For ye were formerly darkness, but now ye are light in the Lord; walk as children of light. 9. For the fruit of the light (1) is in all goodness, and righteousness, and truth. 10. Prove, by testing, what is well-pleasing to the Lord; 11, and have no fellowship with the unfruitful works of darkness, but instead, reprove them. 12. For it is an indecent thing even to speak of the things which are done secretly by them. 13. But all things which have to be reprov'd are made manifest by the light; and everything which makes manifest is light. 14. Therefore [God] says,—Awake, thou who sleepest, and arise from among the dead, and the Anointed will shine upon thee.—15. Therefore take heed to how ye walk, that it is carefully; not as the unwise, but as the wise; 16, buying up your opportunity, because the days are evil. 17. For this reason be not foolish, but understand what the will of the Lord is.

18. And be not drunk with wine, by which comes unchaste licentiousness; but be filled with the Spirit.

19. Speak with yourselves, in psalms, and in hymns [of praise], and in spiritual songs; singing, and playing on instruments, [accompanied] with your heart, to the Lord.

20. Give ye thanks always on behalf of all persons, to our God and Father, in the name of our Lord Jesus the Anointed.

1. Verse 9. Some Greek copies have, "of the Spirit," instead of, "of the light." But the latter reading is better supported, and is like the Syriac.

The Peshito-Syriac Text.

EPHESIANS V. 20-33. VI. 1-5.

in the name of our Lord Jesus the Anointed.

21. And submit yourselves one to another, in the love of the Anointed.

22. Wives, submit yourselves to your husbands, as to our Lord. 23. Because the man is the head of the woman, as also the Anointed is the Head of the assembly; and it is he who gives life [-bliss] to the body. 24. But as the assembly submits itself to the Anointed, so also are wives [to submit themselves] to their husbands in every thing.

25. Husbands, love your wives; as also the Anointed has loved his assembly, and has offered up himself on its behalf; 26, that he might make it holy, and cleanse it, by the bath of water, and by the word; 27, and that he might make it a glorious assembly for himself, in which there is no blemish, nor wrinkle, nor anything like them; but that it might be holy, and without spot. 28. Men ought so to love their wives as they do their bodies; for he who loves his wife, is loving himself. 29. For no one ever hates his body, but [every one] nourishes it, and makes it his care, as also the Anointed does the assembly. 30. Because we are members of his body, and are part of his flesh and of his bones. 31.—For this reason a man shall leave his father and his mother, and shall cleave to his wife; and they two shall be one flesh.—32. This secret is great; but I am speaking about the Anointed, and his assembly. 33. But also as to yourselves, let each one of you so love his wife as he [loves] himself. And let the wife revere her husband.

VI. 1. Children, obey your parents, in [obedience to] our Lord; for this is right. 2. And this is the first command which gives a promise;—Honour thy father and thy mother; 3, that it may be well with thee, and that thy life may be prolonged on the earth.

4. Parents, provoke not your children to anger, but bring them up by means of the chastening and the teaching [which are] of our Lord.

5. Bond-servants, obey those who are your masters as to the flesh, with fear and trembling, and with fidelity of heart,

The Greek Text.

EPHESIANS V. 21-33. VI. 1-6.

21. Submit yourselves one to another, in the fear of the Anointed. (1.)

22. Wives, submit yourselves to your husbands, as to the Lord. 23. For the man is the head of the woman, as also the Anointed is the Head of the assembly; and he is the Saviour of the body. 24. But like as the assembly submits itself to the Anointed, so also are wives [to submit themselves] to their husbands in everything.

25. Husbands, love your wives, like as the Anointed also has loved the assembly, and has offered himself up on its behalf; 26, that he might make it holy, and might cleanse it by the bath of water, [and] by the word; 27, that he might present it to himself, a glorious assembly, not having a blemish, or wrinkle, or any such thing; but that it might be holy, and without spot. 28. Husbands ought so to love their wives as they love their own bodies; he who loves his wife, is loving himself. 29. For no one ever hated his own flesh, but [every one] nourishes and fondly cherishes it, like as the Lord also does the church. 30. For we are members of his body; part of his flesh and of his bones.—31. For this reason a man shall leave his father and his mother, and shall be joined to his wife; and the two shall be one flesh.—32. This secret is great; I speak in reference to the Anointed and the assembly. 33. But as to you also, let each so love his wife as [he loves] himself; and let the wife [see] that she revere her husband.

VI. 1. Children, obey your parents in [obedience to] the Lord; for this is right.—2. Honour thy father and thy mother;—which is the first command with a promise;—3, that it may be well with thee, and that thou mayest live long on the earth.

4. And ye fathers, do not provoke your children to anger; but bring them up by means of the correction and admonition which are of the Lord.

5. Ye bond-servants, be obedient to your masters as to the flesh, with fear and trembling, in the fidelity of your heart, as to the Anointed; 6, not with eye-service, as if [merely] pleasing men;

1. Verse 21. "Of the Anointed," is better sustained than "of God."

The Peshito-Syriac Text.

EPHESIANS VI. 6-21.

as [obeying] the Anointed. 6. Not [merely] under sight of the eye, as if ye were [only] pleasing men, but as bond-servants of the Anointed, who are doing the will of God; 7, and serve them with all your soul, in love; as [serving] our Lord, and not as [serving only] men; 8, because ye know that for whatever good thing a person does, he will be recompensed by our Lord, whether he be a bond-servant, or a free man.

9. Ye masters also, act thus toward your bond-servants; forgiving them any fault. Because ye know that also your own Master is in heaven; and there is no wrong respect of persons with him.

10. Finally, my brothers, be strong in our Lord, and in the might of his power. 11. And put on the whole armour of God, so that ye may be able to stand against the wily arts of the false-accuser. 12. Because your contest is not [merely] with flesh and blood, but with princes, and with authorities, and with those who hold [possession] of this dark world; and with the evil spirits who are beneath the heaven. 13. For this reason, put on all the armour of God, that ye may be able to meet the evil one; and that, when ye are prepared in every thing, ye may stand fast. 14. Stand therefore; gird your loins with truth; put on the breast-plate of righteousness; 15, shoe your feet with the prepared sandals of the good message of peace; 16, and with these things take to yourselves the shield of trust, by which ye will have power to extinguish all the burning darts of the evil one; 17, and put on the helmet of [your] deliverance by ransom; and take the sword of the Spirit, which is the word of God.

18. And pray ye at all times, by the Spirit, in prayers and supplications of all [kinds]; and in prayer be ye at all times watchfully awake; praying perseveringly, and pleading on behalf of all the holy; 19, also for me that ability to speak may be given me, by the opening of my mouth; so that I may fearlessly proclaim the [revealed] secret of the good message; 20, of which I am an ambassador, in chains; that I may speak it with boldness as I ought to speak it.

21. And that ye, as well as [others],

The Greek Text.

EPHESIANS VI. 6-21.

but as bond-servants of the Anointed, doing the will of God; from the soul, 7, with good will, doing service, as to the Lord, and not [merely] to men. 8. Because ye know that for whatever good thing each shall do, he will receive a return from the Lord, whether he be a bond-servant, or a free man.

9. And ye masters, do the same things to them; and forbear when ye threaten; knowing that your own Master also is in the heavens, and there is no wrong respect of persons with him.

10. Finally, my brothers, be strong in the Lord, and in the might of his strength. 11. Put on the whole armour of God, that ye may be able to stand against the wily arts of the false-accuser. 12. For our contest is not [merely] with blood and flesh, but with the princes, the authorities, the world-wide rulers of the darkness of this world; with the spirit-armies of wickedness in heavenly [places.] 13. For this reason, take to you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all things, to stand fast. 14. Stand therefore, having girt your loins with truth; and having put on the breast-plate of righteousness; 15, and having shod your feet with the prepared sandals of the good message of peace; 16, having taken in addition to all [these], the shield of trust, by which ye will be able to extinguish the burning darts of the wicked one. 17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18. Pray ye, by means of all [kinds of] prayer and supplication, at all seasons, by the Spirit; and for this, be watchfully awake; using all perseverance, and pleading for all the holy; 19, and on behalf of me, that ability to speak may be given me, by the opening of my mouth, to make known with boldness the [revealed] secret of the good message; 20, on behalf of which I am an ambassador [bound] with a chain; that of it I may speak boldly, as I ought to speak.

21. And that ye, as well as [others], may

The Peshito-Syriac Text.

EPHESIANS VI. 21-24.

may know what relates to me, and what I am doing, behold, Tychicus, a beloved brother, and a faithful servant in our Lord, will make known to you [these things.] 22. Him I have sent to you for this [purpose], that ye may know what relates to me, and that he may comfort your hearts.

23. Peace be with the brothers, and love, with trust, from God the Father, and from our Lord Jesus the Anointed. 24. Gracious favour be with all those who love our Lord Jesus the Anointed uncorruptly.

Finished is the letter to the Ephesians, which was written from Rome, and was sent by the hand of Tychicus. (L.)

1. [The above words are in the editions of Walton, Gutbir, the Maronites, Schaaf, and Lee. The Ooroomian edition has only the words ending with "Rome."]

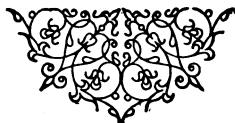
The Greek Text.

EPHESIANS VI. 21-24.

know the things which relate to me, [and] what I am doing, Tychicus, the beloved brother, and a faithful servant in the Lord, will make all things known to you. 22. Him I have sent to you for this purpose, that ye may know what relates to us, and that he may comfort your hearts.

23. Peace be to the brothers, and love, with trust, from God the Father, and from the Lord Jesus the Anointed. 24. Gracious favour be with all those who love our Lord Jesus the Anointed uncorruptly.

Some Greek copies have these words.— [The Letter] to the Ephesians was written from Rome by Tychicus.



THE LETTER OF PAUL

To the Assembly of God in Philippi.

The Peshito-Syriac Text.

PHILIPPIANS I. 1-13.

THE LETTER OF PAUL TO THE PHILIPPIANS.

I. 1. Paul and Timothy, bond-servants of Jesus the Anointed:—

To all the holy who are in Jesus the Anointed, in Philippi; with the elders and servants [of the assembly]:—

2. Gracious favour be with you, and peace, from God our Father, and from our Lord Jesus the Anointed.

3. I give thanks to my God, upon the constant remembrance of you, 4, in all my supplications on your behalf; and plead [for you] with rejoicing, 5, on account of your fellowship in telling the good message, from the first day until now. 6. Because I am confident of this, that he who has begun good works in you, will complete [them] up to the day of our Lord Jesus the Anointed. 7. For it is right for me to think thus of you, because ye are treasured in my heart, and because with respect to my chains, and [my] defence of the truth of the good message, ye share with me [God's] gracious favour. 8. For God is my witness how I love you with the tender affection of Jesus the Anointed. 9. And for this I pray, that your love may still increase and abound, [joined] with knowledge, and with all the understanding [which is the gift] of the Spirit; 10, so that ye may discern the things which are becoming, and may be pure, and free from stumbling, in the day of the Anointed; 11, and that ye may be filled with the fruits of righteousness, which, by Jesus the Anointed, are for the glory and honour of God.

12. And I wish you to know, my brothers, that events relating to me have greatly advanced the progress of the good message, 13, so that also [to those] in the whole prætorian camp, and

The Greek Text.

PHILIPPIANS I. 1-13.

THE LETTER OF PAUL, THE CHIEF MESSENGER, TO THE PHILIPPIANS.

I. 1. Paul and Timothy, bond-servants of Jesus the Anointed:—

To all the holy in Jesus the Anointed, who are in Philippi, with the overseers and servants [of the assembly]:—

2. Gracious favour be yours, and peace, from God our Father, and from the Lord Jesus the Anointed.

3. I give thanks to my God, in all my remembrance of you; 4, always, in my every supplication on behalf of you all, making my supplication with joy; 5, on account of your fellowship in telling the good message, from the first day until now; 6, for I am confident of this, that he who has begun in you a good work, will complete it up to the day of Jesus the Anointed. 7. Even as it is right for me to think this on behalf of you all, because I have you in my heart, and because, in respect of my chains, and of my defence and confirmation of the good message, ye all share with me [God's] gracious favour. 8. For God is my witness how I love you all with the tender affection of Jesus the Anointed. 9. And for this I pray, that your love may still abound more and more, [united] with knowledge and all clear perception; 10, so that ye may approve those things which are excellent, that ye may be sincere and free from stumbling, until the day of the Anointed; 11, filled with the fruits of righteousness, which, by means of Jesus the Anointed, are for the glory and praise of God.

12. And I wish you to know, [my] brothers, that the events which relate to myself have resulted in the greater progress of the good message; 13, so that my chains have been manifestly

The Peshito-Syriac Text.

PHILIPPIANS I. 13-37.

to all other men, my chains have been revealed to be on account of the Anointed; 14, and a great number of the brothers in our Lord have become confident on account of my chains, and have had more courage to speak fearlessly the word of God. 15. There are some indeed who are proclaiming the Anointed from envy and strife; but there are some who do it from good will and from love; 16, because they know that I am placed for the defence of the good message. 17. Those who proclaim the Anointed from strife, do it, not sincerely, but hoping to add affliction to my chains. 18. Yet in this I have rejoiced, and still rejoice; because in every way, whether in pretence, or in truth, the Anointed will be proclaimed.

19. For I know that these things will be found to be for life [-bliss] to me, through your petitions, and the gift of the Spirit of Jesus the Anointed. 20. Even as I hope and expect that in nothing I shall be put to shame; but shall have fearless confidence, so that, as always, now also, the Anointed will be magnified in my body, whether it be by life or by death. 21. For the Anointed is my life, [if I live]; and gain is mine, if I die. 22. But since also, [while I am] in this life of flesh, I have fruits in my labours, I know not which [state] to choose. 23. For these two things are pressing me. I desire to be set free, that I may be with the Anointed; and this would be great gain to me. 24. But there is also a reason, because of you, which presses me to remain in my body. 25. And this I know assuredly, that I shall stay, and remain [here], for your joy, and the increase of your trust; 26, that when I shall come again to you, your glorying in Jesus the Anointed, may abound by means of me.

27. Only (I) conduct yourselves in such a manner as becomes the message of the Anointed; so that whether I come and see you, or be absent, I may hear respecting you, that ye stand fast, having one

The Greek Text.

PHILIPPIANS I. 13-37.

shown to be on account of the Anointed, throughout the whole praetorian camp, and to all other persons; 14, and so that most of the brothers in the Lord, having become confident on account of my chains, have had much more courage to speak fearlessly the word. 15. There are some who proclaim the Anointed even because of envy and strife, but there are also some who do it because of good will. 16. These, from love, knowing that I am placed for the defence of the good message. 17. Those tell the message as to the Anointed, from opposition, not sincerely, thinking to add affliction to my chains. 18. What then? but that in every way, whether in pretence or in truth, the Anointed is announced, and in this I rejoice, and will still rejoice.

19. For I know that this will result in promoting my salvation by means of your pleading, and the gift of the Spirit of Jesus the Anointed; 20, according to my firm expectation and my hope, that in nothing I shall be put to shame; but shall have all confidence; so that as always, now also, the Anointed will be magnified in my body, whether it be by means of life, or of death. 21. For to me, to live, is the Anointed; and to die, gain. 22. But if I shall live in the flesh, this [will give] to me the fruit of labour; and what to choose, I cannot make known; 23, for I am pressed by the two things; I have the desire to be set free, and to be with the Anointed, which would be far better; 24, but that I should remain in the flesh, is more necessary because of you. 25. And this I know assuredly, that I shall remain, and continue with you all for your progress and joy of trust; 26, that your ground for glorying in Jesus the Anointed may abound by me, through my coming to you again.

27. Only conduct yourselves worthily of the good message of the Anointed; so that whether I come and see you, or be absent, I may hear respecting you, that ye stand fast in one spirit, striving

1. Verse 27. In the editions of Gutbir and Ooroomia, the word "only" begins verse 27, as it does in the Greek. But in the editions of Walton, the Maronites, Schaaf, and Lee, it is joined with verse 26, thus, "in Jesus only."

The Peshito-Syriac Text.

PHILIPPIANS I. 27-30. II. 1-18.

spirit, and one soul, and that ye unitedly triumph by trust in the good message. 28. In nothing also be shaken by those who oppose us; to the manifestation of their own perdition, and your life [-bliss]. And this is from God. 29. It has been given you, not only to trust firmly in the Anointed, but also to suffer on his behalf; 30, and to endure patiently a conflict such as that which ye have seen in me, and now hear of respecting me.

II. 1. If therefore ye have by the Anointed comfort; if consolation of love; if [ye have] fellowship with the Spirit, if [ye have] strong attachment and tender affection; 2, complete my joy; have one mind; have oneness of love; have one soul, and one purpose. 3. Do nothing in strife, nor for vain glory; but in lowliness of mind, let each think his neighbour better than himself. 4. Let no one care for himself only, but every one [care] also for his neighbour. 5. Let this mind be in you, which was in Jesus the Anointed; 6, who, since he was in the likeness of God, did not think it robbery for him to be the equal of God; 7, yet he emptied himself, and took the likeness of a bond-servant, and was in the likeness of men; 8, and was found to be in frame as a man. And he humbled himself, and obeyed even to death, and [this] the death of the cross. 9. For this reason God also has greatly exalted him, and has given him a name which is greater than all names; 10, that, at the name of Jesus, every knee should bend, of those in heaven, and those on earth, and of those under the earth; 11, and that every tongue should own that Jesus the Anointed is Lord, to the glory of God his Father.

12. Therefore, my beloved, as ye have always obeyed, not only when I was near you, but now [also] when I am absent from you, work out still more the work of your life [-bliss], with fear and trembling; 13, for God works in you, alike to will and to do, that which ye will [to do]. 14. Do every thing without murmuring, and without contention; 15, that ye may be perfect and without spot, as the pure sons of God, who dwell among a wilful and perverse race; and be ye seen to be among them as [heavenly] lights in the world; 16, that ye may be

The Greek Text.

PHILIPPIANS I. 27-30. II. 1-18.

together with one soul, by trust in the good message; 28, and that in nothing ye are terrified by those who oppose; which [opposition] is to them an evidence of perdition, but to you of salvation. And this is from God; 29, because it has been given you as a favour on behalf of the Anointed, not only to trust in him, but also to suffer on behalf of him; 30, and to have the same conflict which ye have seen in me, and now hear [to be] in me.

II. 1. Therefore, if there be by the Anointed any comfort; if any consolation of love; if any fellowship of the Spirit; if any tender affection and mercies; 2, make full my joy; set your thoughts on the same [purpose]; have [all] the same love; have sympathy of soul, think the one same thing. 3. Let nothing be done through strife or vain glory; but, in lowliness of mind, think each another superior to himself. 4. Look not each to his own good [only], but each to the good of others also. 5. Let this mind be in you which was in Jesus, the Anointed; 6, who, being in the likeness of God, did not think it robbery to be equal with God; 7, but emptied himself, took the likeness of a bond-servant, and was in the likeness of men; 8, and, having been found to be in frame as a man, he humbled himself, and became obedient even to death, and [this] the death of the cross. 9. Therefore God also has highly exalted him, and has given him a name which is higher than every name; 10, that at the name of Jesus, every knee should bend, of those in heaven, and of those on earth, and of those under the earth; 11, and that every tongue should own that Jesus the Anointed is Lord to the glory of God the Father.

12. So that, my beloved, as ye have always obeyed, not only in my presence, but now, much more in my absence, work out your salvation with fear and trembling. 13. For it is God who works in you both to will and to do, on behalf of [your] good pleasure. 14. Do all things without murmurings and contentions; 15, that ye may be blameless and faultless, children of God, who are spotless in the midst of a wilful and perverse race; among whom be ye made manifest as [heavenly] lights in the world; 16, holding forth the word of life [-bliss].

The Peshito-Syriac Text.

PHILIPPIANS II. 16-30. III. 1-3.

to them in the room (1) [of my telling] of life [-bliss], that I may glory in the day of the Anointed, that I have not run in vain, nor toiled in vain. 17. But even if I am to be poured out as a drink-offering over the slain-offering and ministration in which ye trust; I rejoice and am glad exceedingly together with you all. 18. So also do ye rejoice, and be glad exceedingly with me.

19. But I hope in our Lord Jesus to send Timothy to you soon, that I also may have rest when I shall learn about you. 20. For I have no other here who is like myself, and sincerely cares for you. 21. For they all seek what is for themselves, not what is for Jesus the Anointed. 22. But ye know the proof of him, that as a son with his father, so he has laboured with me in telling the good message. 23. Him I hope to send to you soon, when I see what is to be for me. 24. And I trust in my Lord that I also shall soon come to you.

25. But at present an event has compelled me to send to you the brother Epaphroditus, who is my helper and fellow-labourer, but your messenger, and he who has rendered service to my need. 26. Because he greatly desired to see you all. For he was sorrowful, because he knew that ye had heard that he had been ill. 27. He indeed had been ill, near to death. But God had mercy on him; and not on him only, but on me also; that I might not have sorrow upon sorrow. 28. Therefore I have diligently sent him to you, that when ye see him again, ye may rejoice; and that I may have a little relief. 29. Receive him therefore in the Lord with all joy, and hold in honour those who are such; 30. for, because of the work of the Anointed, he came near to death, and lightly esteemed his life, that he might complete that in which ye had been deficient in your ministration to me.

III. 1. Finally, my brothers, rejoice in our Lord. To write to you the same things [which I have said before], is not wearisome to me, because they lead you to beware. 2. Beware of the dogs; beware of the evil workers; beware of [those who] cut off flesh. 3. For we are the [true] circumcision, who serve God

1. Verse 16. A written copy has for, "in the room," "for a likeness."

The Greek Text.

PHILIPPIANS II. 16-30. III. 1-3.

that I may have ground for glorying in the day of the Anointed, that I have not run in vain, nor toiled in vain. 17. But even if I am to be poured out as a drink-offering upon the slain-offering, and ministration, in which ye trust, I rejoice, and have fellowship of joy with you all. 18. So also do ye rejoice, and have fellowship of joy with me.

19. But I hope in the Lord Jesus to send Timothy to you soon, that I also may be in good spirits, when I know your affairs. 20. For I have no one [else] of like soul [with me], who will sincerely care for your affairs; 21. for all seek what is for themselves, not what is for Jesus the Anointed. 22. But ye know the proof of him, that as a child with [his] father, he has laboured with me as a bond-servant in telling the good message. 23. Him therefore I hope to send, so soon as I see what my future is to be. 24. But I trust in the Lord that I myself also shall come to you soon.

25. And I have thought it necessary to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier, but your messenger, who has also ministered to my need. 26. For he greatly desired [to see] you all, and was sorrowful because ye had heard that he had been ill. 27. For he had been ill, very near to death; but God had mercy on him, and not on him only, but on me also, that I might not have grief upon grief. 28. Therefore I have sent him the more speedily that when ye see him again, ye may rejoice; and that I may grieve the less. 29. Receive him therefore in the Lord with all joy, and hold such persons in honour; 30. for, because of the work of the Anointed, he came near to death, and lightly esteemed his life, that he might complete what was deficient in your ministration to me.

III. 1. Finally, my brothers, rejoice in the Lord. To write the same things to you [which I have said before], to me is not wearisome, and for you it is safe. 2. Beware of the dogs; beware of the evil workers; beware of those who cut off [flesh.] 3. For we are the [true] circumcision, who serve God by the Spirit, and

The Peshito-Syriac Text.

PHILIPPIANS III. 3-17.

by the Spirit, and glory in Jesus the Anointed, and place no confidence in the flesh. 4. Yet, [if it were trustworthy], I also should have ground for confidence in the flesh. For if any one thinks that he has ground for confidence in the flesh, I have more than he. 5. I was circumcised on the eighth day; I am of the race of Israel, of the tribe of Benjamin; a Hebrew, the son of Hebrews; as to the law, I was a Pharisee; 6, as to zeal, I was a persecutor of the assembly; as to the righteousness of the law, I was blameless. 7. But these things which were gain to me, I have deemed to be things to be lost, because of the Anointed. 8. And I also still deem them all to be things to be lost, because of the great excellence of the knowledge of Jesus the Anointed, my Lord; because of whom I have lost all things; and have deemed them to be as dung, that I may gain the Anointed; 9, and may be found to be in him, not having my own righteousness which is by means of the law, but that which is by means of trust in the Anointed; which is righteousness which [comes] from God. 10. That by it I may know Jesus, and the power of his resurrection; and may share his sufferings, and be like him in his death; 11, that I may be able in some way to arrive at the resurrection from the house of the dead. 12. It is not [the fact] that I have already received [the prize], nor have already been made perfect; but I am running [in hope] that in some way I may lay hold of that [prize], because of which Jesus the Anointed has laid hold on me. 13. My brothers, I, as to myself, do not consider that I have laid hold of it; but one thing I know, that I am forgetting what is behind me, and pressing on to what is before me; 14, and am running straightly to the [winning] sign, that I may receive the [crown of] victory to which God calls [me], on high, by Jesus the Anointed.

15. Therefore let those who are perfect have these thoughts; and if as to any thing ye have some other thought, God will also as to this reveal [the truth] to you. 16. But as to that [point] to which we have come, let us go wholly in one path, and with one consent. 17. Be like me, my brothers, and view with approval those who so walk, that they are like

The Greek Text.

PHILIPPIANS III. 3-17.

glory in Jesus the Anointed, and trust not in the flesh. 4. Yet, [if it were trustworthy], I also should have ground for confidence in the flesh. If any other person thinks that he has ground for confidence in the flesh, I have more. 5. I was circumcised on the eighth day; I am of the race of Israel, of the tribe of Benjamin; a Hebrew, [the son] of Hebrews; as to the law I was a Pharisee; 6, as to zeal, I persecuted the assembly; as to the righteousness which is by the law, I was blameless. 7. But the things which were gain to me, these I have deemed things to be lost, because of the Anointed. 8. And verily I deem them still to be, all [of them], things to be lost, because of the surpassing excellence of the knowledge of Jesus the Anointed, my Lord; because of whom I have lost all things, and deem them but dung, that I may gain the Anointed, 9, and be found in him, not having my own righteousness which is by means of the law, but that which is by means of trust in the Anointed; the righteousness which is from God, [placed] upon trust; 10, so as to know him, and the power of his resurrection; and to have fellowship in his sufferings, and to be like him in his death; 11, if by any means I may attain to the resurrection from among the dead. 12. It is not [the fact] that I have already received [the prize], or have already been made perfect; but I press onward, that I may in some way lay hold of that on account of which I also have been laid hold of by Jesus the Anointed. 13. [My] brothers, I do not count myself to have laid hold of it; but this one thing I do, forgetting the things which are behind, and reaching forward to the things which are before [me], 14, I press onward to the [winning]-sign, for the prize of the high calling of God by Jesus the Anointed.

15. Therefore let us, as many as are perfect, have these thoughts; and if, as to any thing, ye have some other thoughts, God will also, as to this, reveal [the truth] to you. 16. But as to that [point] to which we have advanced, let us walk by the same rule, and think the same thoughts. 17. Be ye unitedly imitators of me, my brothers; and regard

The Peshito-Syriac Text.

PHILIPPIANS III. 17-21. IV. 1-10.

the example which ye see in us. 18. For there are many who walk otherwise; of whom I have often said to you, and now say, weeping, that they are enemies of the cross of the Anointed. 19. Their end is perdition, their god is their belly, and their glory is their shame. Their thought is [fixed] on the earth.

20. But our work [is about what] is in heaven; and thence we expect him who gives us life [-bliss], our Lord Jesus the Anointed; 21, who will change the body of our lowly state, so that it will be like the body of his glory, according to his great power, by which all things are made to submit to him.

IV. 1. Therefore, my brothers, beloved and very dear, my joy and my crown, thus stand fast in our Lord, my beloved.

2. I beseech Eudodia and Syntyche, that they be of one mind in our Lord. 3. Also I beseech thee, my true yoke-fellow, to help these women, who laboured with me in telling the good message; with Clement, and the rest of my helpers, whose names are written in the book of life [-bliss.]

4. Rejoice in our Lord always; and again I say, rejoice. 5. Let your lowliness be known to every one: our Lord is near. 6. Be anxious about nothing, but at all times, let your requests be made known, by prayer, and pleading, and thanksgiving (1), before God. 7. And the peace of God, which is greater than all knowledge, shall keep your hearts and minds in Jesus the Anointed.

8. Finally, my brothers, as to those things which are true, those which are honest, those which are right, those which are pure, those which are lovely, those which are praiseworthy, and those which are works of glory and of good fame, pay attention to these things. 9. Those things which ye have learned, and received, and heard [from me], and have seen in me, these things do; and the God of peace will be with you.

10. I have greatly rejoiced in our Lord, that ye have [again] begun to take care for me; as also ye had taken care [before now]; but ye were not able [to

1. Verse 6. Walton, Gutbir, Schaaf, have not, Maron, Lee and Oor., have "and thanksgiving."

The Greek Text.

PHILIPPIANS III. 17-21. IV. 1-10.

[with favour] those who so walk as ye have us for an example. 18. For many so walk, that of them I have often said to you, and now say even weeping, that they are enemies of the cross of the Anointed. 19. Their end is perdition, their god is their belly, and their glory is in their shame. Their thoughts are earthly.

20. For our citizenship is in heaven, whence also we expect the Saviour, the Lord Jesus, the Anointed; 21, who will transform the body of our lowly state, so that it shall become like to the body of his glory; according to the working by which he is able even to make all things submit to himself.

IV. 1. So then, [my] beloved and very dear brothers, my joy and crown, thus stand fast in the Lord, [my] beloved.

2. I exhort Eudodia, and I exhort Syntyche, that they think the same thoughts in the Lord. 3. And I beseech thee also, my true yoke-fellow, help these women, who joined their efforts with mine, in telling the good message; with Clement also, and the rest of my fellow-labourers whose names are in the book of life [-bliss.]

4. Rejoice in the Lord always; and again I will say, rejoice. 5. Let your gentleness be known to all men. The Lord is near. 6. Be anxious about nothing, but in every thing let your requests be made known to God by prayer and pleading, united with thanksgiving. 7. And the peace of God, which is better than all [power of] mind, shall keep your hearts and minds in Jesus the Anointed.

8. Finally, [my] brothers, as to whatever things are true, whatever are noble, whatever righteous, whatever pure, whatever lovely, whatever of good fame; if any thing be virtue; if any thing be [one of] praise, attend to these things. 9. What ye have learned, and received, and heard [from me], and have seen in me, these things do; and the God of peace will be with you.

10. I have rejoiced greatly in the Lord, that now at length ye have renewed your thoughtfulness on my behalf. Ye had indeed been thoughtful, but had

The Peshito-Syriac Text.

PHILIPPIANS IV. 10-23.

do your wish.] 11. I speak not because I have been in need; for I have learned how to make what I have, sufficient for me. 12. I know how to live in a lowly state, and I also know how to live in abundance in respect of every thing. In [doing] all things, I have had experience; both in being well-fed, and in being hungry; in having abundance, and in suffering need. 13. I have power, by the Anointed who gives me power, to do all things. 14. But ye have done well in giving to me in my afflictions. 15. And, Philippians, ye yourselves know, also that when I began to tell the good message, and went away from Macedonia, not even one of the assemblies imparted any thing to me, in respect of receiving and giving, but ye only; 16. for also to Thessalonica ye sent once and twice what I needed. 17. Not that I seek a gift, but what I seek is that fruit may abound in you. 18. I have received every thing [I need]; I have abundance, and am full. I have received all that ye sent to me by the hand of Epaphroditus; a sweet odour, and an acceptable offering, which pleases God. 19. And my God will fully supply all your need, according to his riches in the glory of Jesus the Anointed.

20. And to God our Father, be glory and honour for ever and ever. Amen.

21. Ask after the peace of all the holy who are in Jesus the Anointed. The brothers who are with me ask after your peace. 22. All the holy ask after your peace, especially those who are of the household of Caesar.

23. The gracious favour of our Lord Jesus the Anointed, be with you all. Amen.

Finished is the letter to the Philippians which was written from Rome. (So the edition of Ooroomia. But those of Walton, Gutbir, the Maronites, Schaaf, and Lee, add) and was sent by the hands of Epaphroditus.

The Greek Text.

PHILIPPIANS IV. 10-23.

been without opportunity. 11. I do not say [this] because of need; for I have learned, in whatever state I am, to be content. 12. I know how to live in a lowly state, and I know how to live in abundance in respect of every thing. In [doing] all things, I have been instructed, both in being well-fed, and in being hungry; both in having abundance, and in suffering need. 13. I can do all things by the Anointed, who gives me power. 14. But ye have done well in having imparted to me help in my affliction. 15. And ye know also, Philippians, that when I began to tell the good message, and went away from Macedonia, no assembly imparted help, as to giving and receiving, but ye only. 16. For even in Thessalonica ye sent to me once, and also twice, to supply my need. 17. Not that I seek a gift from you, but I seek the fruit which yields increase in your favour. 18. But I now possess all things, and have abundance; I am filled to fullness, having received from Epaphroditus the things from you; a sweet odour, an acceptable offering, well-pleasing to God. 19. And my God will fully supply all your need, according to his riches in glory in Jesus the Anointed.

20. And to our God and Father be glory for ever and ever. Amen.

21. Salute every holy one who is in Jesus the Anointed. The brothers who are with me salute you. 22. All the holy salute you, especially those who are of Caesar's household.

23. The gracious favour of our Lord Jesus the Anointed, be with you all. Amen.

Some Greek copies have,—[The letter] to the Philippians was written from Rome by Epaphroditus. Some others have,—by Timothy and Epaphroditus.

THE LETTER OF PAUL

To those in Colosse who trusted in Jesus.

The Peshito-Syriac Text.

COLOSSIANS I. 1-9.

THE LETTER OF PAUL TO THE COLOSSIANS.

1. 1. Paul, a chief messenger of Jesus the Anointed, by the will of God, and Timothy a brother :-

2. To the brothers in Colosse who are holy, and who trust in Jesus the Anointed :-

Peace be with you, and gracious favour, from God our Father.

3. We have given thanks at all times to God, the Father of our Lord Jesus the Anointed, and have prayed for you, 4, ever since we heard of your trust in Jesus the Anointed, and of your love for all the holy; 5, because of the hoped-for [bliss] which is kept for you in heaven; of which ye had before heard by the word of the truth of the [good] message, 6, which has been proclaimed to you, as it has been also to all the world; and which grows, and bears fruit; as also [it has done] among you, from the day when ye heard it, and knew the gracious favour of God in truth; 7, as ye learned it from Epaphras, our beloved fellow-servant, who is a faithful servant of the Anointed on your behalf; 8, and who made known to us your love, which is by the Spirit.

9. For this reason we also, from the day when we heard [of you], have not ceased to pray for you, and to ask that ye may be filled with knowledge of the will of God, in all wisdom, and in all the

The Greek Text.

COLOSSIANS I. 1-9.

THE LETTER OF PAUL, THE CHIEF MESSENGER, TO THE COLOSSIANS.

I. 1. Paul, a chief messenger of Jesus the Anointed, by the will of God, and Timothy, our brother :-

2. To the brothers in Colosse who are holy, and who trust in the Anointed :-

Gracious favour be yours, and peace from God our Father. (1.)

3. We have given thanks to the God and Father of our Lord Jesus the Anointed always, and have prayed on your behalf, 4, since we heard of your trust in Jesus the Anointed, and of your love for all the holy; 5, because of the hoped-for [bliss] which is stored for you in heaven; of which ye had before heard, by the word of the truth of the good message; 6, which has come to you, as it has also [to those] in all the world; and which bears fruit and grows, (2), as also [it has done] among you, from the day when ye heard it, and knew the gracious favour of God in truth; 7, as also ye learned it from Epaphras, our beloved fellow-servant, who is a faithful servant of the Anointed on your behalf; 8, who also made known to us your love [imparted] by the Spirit.

9. For this reason we also, from the day when we heard [of you], have not ceased to pray on your behalf, and to ask that ye may be filled with the knowledge of the will of [God], in all wisdom

1. Verse 2. The words "and from the Lord Jesus the Anointed," are not in the best authorities, nor in the Syriac.

2. Verse 6. "And grows." The best authorities have these words. The Syriac has "which grows."

The Peshito-Syriac Text.

COLOSSIANS I. 9-23.

understanding [which is] by the Spirit; 10, [asking] that ye may walk aright, and may please God by all good works; that ye may bear fruit, and may grow in the knowledge of God; 11, that ye may also be strengthened with all power, according to the greatness of his glory; so as to have all patient perseverance, and long-forbearance; 12, [asking] also that ye may give thanks with joy to God the Father, who has made us fit to have a portion in the inheritance of the holy in light; 13, who also has delivered us from the ruling authority of darkness, and has brought us into the kingdom of his beloved Son; 14, by whom we have deliverance by ransom, and the forgiveness of sins; 15, who is the likeness of God, who cannot be seen; and is the first-born of all created beings; 16, by whom also all things have been created which are in heaven and on earth; all things which are seen, and all things which are unseen; whether they be thrones, or lordships, or principalities, or authorities; all things have been created by means of him, and on account of him; 17, and it is he who was before all things, and by him all things stand fast.

18. And he is the Head of [his] body, the assembly; for he is the beginning of, and the first-born of those who [rise to life] from the house of the dead; that he may be first in all things. 19. For [the Father] has willed that all his fulness should dwell in him; 20, and by means of him to reconcile all things to himself. And he has made peace [with them all] by means of him, by the blood of his cross, whether they are things on earth, or things in heaven.

21. With you also, who formerly were strangers, and enemies [to him] in your minds, because of your evil works, 22, he has now made peace, by the body of his flesh, and by his death; that he may cause you to stand in his presence, holy, and spotless, and blameless; 23, if ye shall continue [steadfast] in your trust, having your foundation firm; and be not moved away from the hope of the good message which ye have heard; and

The Greek Text.

COLOSSIANS I. 9-23.

and spiritual understanding; 10, [asking] that ye may walk worthily of the Lord so as wholly to please him, bearing fruit in every good work, and growing in the knowledge of God; 11, [asking] that ye may be strengthened with all power, according to the might of his glory, so as to have all patient perseverance, and long-forbearance; 12, [asking] that ye may give thanks with joy to the Father, who has made us fit to share the lot of the holy in light; 13, who has rescued us from the ruling authority of darkness, and has removed us into the kingdom of the Son of his love; 14, by whom we have deliverance by ransom, (1) the forgiveness of our sins; 15, who is the likeness of God, who cannot be seen; the first-born of the whole creation; 16, because by him all things have been created, which are in heaven, and which are on earth; things seen, and things unseen; whether they be thrones, or lordships, or principalities, or authorities; all things have been created by means of him, and for him; 17, and it is he [who was] before all things, and by him all things stand fast together.

18. And he is the Head of his body, the assembly; for he is the beginning of, and the first-born of those who rise [to life] from among the dead, that in all things he may be first; 19, for it has pleased [the Father] that all his fulness should dwell in him; 20, and by means of him to reconcile all things to himself, having made peace by means of the blood of his cross; [to reconcile them all] by means of him, whether they are things on earth, or things in heaven.

21. And you, who formerly were estranged [from him], and enemies [to him] in your mind, by your wicked works, yet now he has reconciled, 22, by the body of his flesh, by means of his death; [with design] to present you holy and spotless, and blameless, in his presence; 23, if ye continue to be well founded and firm in your trust; and be not moved away from the hope of the good message, which ye have heard, and which has been pro-

1. Verse 14. The words "by means of his blood," are not in the best authorities, nor in the Syriac.

The Peshito-Syriac Text.

COLOSSIANS I. 23-29. II. 1-8.

which has been proclaimed throughout the whole creation which is under heaven; of which I Paul have been made a servant; 24, and I rejoice in the sufferings which are on your behalf; and am filling up in my flesh, what is deficient of afflictions on account of the Anointed, on behalf of his body, which is the assembly; 25, of which I have been made a servant, according to the chief-stewardship for God, which has been given me with respect to you; to tell fully the word of God; 26,—the [revealed] secret which has been hidden for ages, and for generations, but now has been revealed to his holy ones; 27, to whom God has been pleased to make known what, among the Gentiles, are the riches of the glory of this [revealed] secret;—That the Anointed is in you the hope of the glory which is ours. 28. Whom we proclaim and teach; and of whom, we, with all wisdom, give knowledge to every one, that we may present every one perfect in Jesus the Anointed. 29. For in this [work] I also toil, and strive earnestly, by the aid of the power which is given me.

II. 1. And I wish you to know what earnest striving I have on behalf of you, and of those in Laodicea, and of the rest of those who have not seen my face in the flesh; 2, [praying] that their hearts may be comforted, and that they may attain by love to all the riches of full persuasion, and to the understanding of the knowledge of the [revealed] secret of God the Father, and of the Anointed; 3, in whom are hidden all the treasures of wisdom and of knowledge.

4. And I say this that no one may lead you astray by the persuasion of words. 5. For though I am absent from you in the flesh, yet I am with you in spirit, and rejoice to see your good order, and the firmness of your trust in the Anointed. 6. So, therefore, as ye have received Jesus the Anointed our Lord, walk ye in him; 7, having your roots firmly fixed in him, and being built up on him; made firm in that exercise of trust which ye have learned, so as to abound in it with thanksgiving.

8. Take care lest some one should rob you, by philosophy and empty deception;

The Greek Text

COLOSSIANS I. 23-29. II. 1-8.

claimed throughout all the creation which is under heaven; of which I Paul have been made a servant: 24, I, who now rejoice in my sufferings on your behalf, and am filling up what is deficient of afflictions in my flesh on account of the Anointed, on behalf of his body, which is the assembly; 25, of which [assembly] I have been made a servant, according to the chief-stewardship for God, which has been given me with respect to you; to tell fully the word of God; 26,—the [revealed] secret, which has been hidden for ages and for generations; but now has been made manifest to his holy ones; 27, to whom God has been pleased to make known what, among the Gentiles, are the riches of the glory of this [revealed] secret, which is,—The Anointed in you, the hope of glory. 28. Whom we announce, admonishing every man, and teaching every man, with all wisdom; that we may present every man perfect in Jesus the Anointed. 29. For which end, I toil also, and strive earnestly, according to his working, which works in me with power.

II. 1. For I wish you to know what earnest striving I have for you, and for those in Laodicea, and for all who have not seen my face in the flesh; 2, [praying] that their hearts may be comforted, and that they may be firmly united together by love; and that they may attain to all the riches of the full assurance of understanding, so as to know the [revealed] secret of God the Father, and of the Anointed; 3, in whom are all the treasures of wisdom and knowledge hidden.

4. And I say this that no one may deceive you by persuasive words. 5. For though I am absent in the flesh, yet I am with you in spirit, rejoicing, and beholding your good order, and the firmness of your trust in the Anointed. 6. So therefore as ye have received Jesus the Anointed, our Lord, walk ye in him; 7, rooted in him, and built up on him; and made firm in the exercise of trust, as ye have been taught; abounding in it, with thanksgiving.

8. Take care lest there should be some one who robs you by means of philo-

The Peshito-Syriac Text.

COLOSSIANS II. 8-20.

according to the teachings of men, according to the low-grade lessons of the world, and not according to the Anointed. 9. Because in him dwells all the fulness of the Godhead bodily. 10. And in him ye also are made complete; because he is the Head of all princes and authorities. 11. By him also ye have been circumcised with the circumcision made without hands, by the removal of the flesh of sins, by the circumcision of the Anointed. 12. And ye have been buried with him in immersion; and in it have risen with him [to life]; ye who have trusted in the power of God, who raised him from the house of the dead. 13. And you, who were dead in your sins, and in the uncircumcision of your flesh, he has made to have life together with him; and forgave us all our sins. 14. And he blotted out, with respect to his commands, the bill of our debts, which was opposed to us, and took it from the midst, and fixed it to his cross. 15. And by putting off his body, he exposed the guilt of princes and authorities, and by himself put them openly to shame.

16. Therefore let no one disturb you on account of what ye eat or drink; or on account of the distinctions of [Jewish] feasts, and of new moons, and of [Jewish] sabbaths; 17, which things are shadows of those which were future; but the body is the Anointed.

18. And beware lest some one should wish that you, by lowliness of mind, (to your condemnation), should submit yourselves to the worship of angels; busying himself about what he has not seen, emptily puffed up by the mind of his flesh; 19, and not cleaving to the Head, by means of whom all the body is joined together, and made firm, by its joints and members, and grows with the growth of God.

20. For if ye have died with the Anointed

The Greek Text.

COLOSSIANS II. 8-20.

sophy and empty deception; according to the teaching of men, according to the low-grade lessons of the world, and not according to the Anointed. 9. Because in him dwells all the fulness of the Godhead bodily. 10. And ye are made fully complete in him, who is the Head of all principality and authority. 11. By him ye have also been circumcised with the circumcision which is made without hands, by the putting off of the body (1) of the flesh, by the circumcision of the Anointed. 12. With him ye have been buried, in your immersion; in which ye have also been raised (to life) with him, by means of your trust in the working of God, who raised him from among the dead. 13. And he made you to rise to life together with him, when ye were dead in your transgressions, and in the uncircumcision of your flesh; and he forgave us all our transgressions. 14. And he blotted out the bill (of debts) against us, with respect to his commands, which was opposed to us, and took it out of the midst, and nailed it to his cross. 15. By putting off (his body), he exposed the guilt of princes and authorities, and openly triumphed over them by his cross.

16. Let no one, therefore, condemn you on account of what ye eat or drink; or in respect of a [Jewish] feast, or of a new moon, or of [Jewish] sabbaths; 17, which are shadows of things which were to come; but the body is the Anointed.

18. Let no one who has the wish, deprive you of your prize, by lowliness of mind, and the worship of angels; busying himself about things which he has not seen; emptily puffed up by the mind of his flesh; 19, one who does not keep fast hold of the Head, by whom all the body, by means of its joints and ties, is supplied with nourishment, and united together, and grows with the growth of God.

20. If therefore ye have died with the

1. Verse 11. The words "of the sins," in some Greek copies, are not in the better authorities. The Syriac has, "the flesh of sins," not "the sins of the flesh."

The Peshito-Syriac Text.

COLOSSIANS II. 20-23. III. 1-14.

to the low-grade lessons of the world, why, as if ye were living in the world, are ye governed [by it]? 21.—Come not near to, taste not, touch not;—22, [rules] as to things which are of perishable use; and which are commands and teachings of men? 23. And they seem to have in them a show of wisdom, in the appearance of lowliness, and of the fear of God, and of not sparing the body; yet consist not of any thing of worth; but relate to things the use of which is for the flesh.

III. 1. If therefore ye have risen [to life] together with the Anointed, seek things which are on high, where the Anointed sits at the right hand of God. 2. Set your thoughts on things which are on high, and not on things which are on the earth. 3. For ye yourselves have died, and your life is hidden, together with the Anointed, in God. 4. And when the Anointed, who is our life, shall be revealed, then also will ye be revealed with him in glory.

5. Therefore, put to death your members which are on the earth.—Fornication, uncleanness, lusts, evil desire, and covetousness, which is the worship of images. 6. For because of these things the anger of God comes on the sons of disobedience. 7. In these ye also walked formerly, when ye were accustomed to live in them. 8. But now put away from you all these;—Anger, wrath, malice, evil speaking, unclean language. 9. And lie not one to another; but put off the old manhood with all its practices; 10, and put on the new one, which is made new in knowledge, in the likeness of him who creates it; 11, where there is neither Jew nor Syrian; neither circumcision nor uncircumcision; neither Greek nor barbarian; neither bond-servant, nor free man; but the Anointed is all things and in every one.

12. Put on therefore as the chosen of God, holy and beloved, tender affection, strong attachment, kindness, lowliness of mind, mildness, and long-forbearance. 13. And be patient one with another, and forgive one another. If any one has a complaint against his neighbour, as the Anointed forgave you, so also forgive ye. 14. And in addition to all these things, [put on] love, which is the girdle of per-

The Greek Text.

COLOSSIANS II. 20-23. III. 1-14.

Anointed to the low-grade lessons of the world, why, as if living in the world, do ye obey its decrees. 21.—Take not, taste not, touch not;—22, as to things which are all to perish by use? [rules] which are according to the commands and teachings of men. 23. They are such as have an appearance of wisdom, in voluntary worship, and in lowliness of mind, and in not sparing the body; yet consist not of any thing of worth, [but of things] for satisfying the flesh.

III. 1. If therefore ye have been raised [to life] together with the Anointed, seek the things above, where the Anointed is, who sits at the right hand of God. 2. Set your thoughts on things above, not on things on the earth. 3. For ye have died, and your life is hidden, together with the Anointed, in God. 4. When the Anointed, who is our life, shall be made manifest, then will ye also be made manifest with him, in glory.

5. Put to death, therefore, your members which are upon the earth, —Fornication, uncleanness, lust, evil desire, and covetousness, which is image-worship. 6. Because of which things the anger of God comes on the sons of disobedience. 7. In these ye also walked formerly, when ye lived in them; 8, but now put from you also all these things:—Anger, wrath, malice, evil speaking, disgraceful language away from your mouth. 9. Lie not one to another; for ye have put off the old manhood with its doings; 10, and have put on the new one, which is being made new in knowledge, in the likeness of him who created it; 11, where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian, bond man, nor free man; but the Anointed is all things, and in all persons.

12. Put on therefore, as the chosen of God, holy and beloved, tenderness of compassion, kindness, lowliness of mind, meekness, long-forbearance. 13. Be patient one with another, and forgive one another. If any one has a complaint against another, even as the Anointed forgave you, so also do ye. 14. And in addition to all these things, [put on] love, which is the girdle of complete-

The Peshito-Syriac Text.

COLOSSIANS III. 15-25. IV. 1-3.

fectness. 15. And let the peace of the Anointed guide your hearts; to [have] which ye have been called in one body. And give ye thanks to the Anointed. 16. Let his word dwell in you richly in all wisdom. Teach and admonish yourselves by psalms, and hymns of praise, and by songs of the Spirit; and sing ye to God with your hearts, by gift of [his] gracious favour. 17. And every thing which ye do, by word and by deed, do it in the name of our Lord Jesus the Anointed; and give thanks through him to God the Father.

18. Wives, submit yourselves to your husbands, as it is right in the Anointed.

19. Husbands, love your wives, and be not bitter against them.

20. Children, obey your parents in every thing, for [to do] so is good before our Lord.

21. Fathers, make not your children angry; that they may not be dispirited by grief.

22. Bond-servants, obey in every thing your masters of the body; not under sight of the eye [only], as those who [merely] please men; but with a faithful heart, and in the fear of the Lord. 23. And every thing which ye do, do it with all your soul, as [doing it] to our Lord, and not as if to men [only]. 24. And know ye that from our Lord ye will receive a return in [your] inheritance; for ye serve the Lord the Anointed. 25. But a wrongdoer will receive a return according to the wrong which he has done; and without any wrong regard for persons.

IV. 1. Masters, do what is fair and right to your bond-servants; and know that ye also have a Master in heaven.

2. Persevere in prayer, and be watchfully awake in it; and give thanks. 3. And pray also for us that God would

The Greek Text.

COLOSSIANS III. 15-25. IV. 1-3.

ness. 15. And let the peace of the Anointed (1) rule in your hearts, to [have] which ye have also been called in one body. And be ye thankful. 16. Let the word of the Anointed dwell in you richly, in all wisdom. Teach and admonish yourselves by psalms, and by hymns [of praise], and by spiritual songs, singing, by gift of gracious favour, with your hearts to God. (2.) 17. And as to every thing, whatever it be, which ye do, by word or by deed, [do] all things in the name of the Lord Jesus; giving thanks to God the Father through him.

18. Wives, submit yourselves to your husbands, as it is fit in the Lord.

19. Husbands, love your wives, and be not made bitter against them.

20. Children, obey your parents in all things; for this is well-pleasing in (3) the Lord.

21. Fathers, do not irritate your children, that they may not be disheartened.

22. Bond-servants, obey in all things your masters in respect of the flesh; not with eye-service, as if pleasing men [only]; but with fidelity of heart, fearing the Lord. (4.) 23. And as to every thing, whatever it be, which ye do, work with your soul [in it], as [doing it] to the Lord, and not to men [only]; 24. for ye know that from the Lord ye will receive your recompense in your inheritance; for ye serve, as bond-servants, the Lord the Anointed. 25. But he who wrongs another, will receive a return according to the wrong he has done. And there will be no wrong regard for persons.

IV. 1. Masters, do to your bond-servants what is right and fair; for ye know that ye also have a Master in heaven.

2. Persevere in prayer; be watchfully awake in it, [and] in thanksgiving. 3. Pray at the same time for us also, that God would open to us a door of speech,

1. Verse 15. The better Greek copies have "the Anointed," as the Syriac has, instead of "God."

2, 3, 4. The more trusted Greek copies differ from others in having, as the Syriac has, in verse 18, "hearts to God," instead of, "heart to the Lord;" in verse 20, "in," instead of "to," the Lord, where the Syriac has "before our Lord;" and in verse 23, "Lord" for "God," like the Syriac.

The Peshito-Syriac Text.

COLOSSIANS IV. 3-18.

open to us a door of speech, for us to tell the [revealed] secret respecting the Anointed, because of which I am [chain-] bound; 4, that I may reveal it, and tell it, as I ought.

5. Walk in wisdom toward those who are outside [of the assembly]; and buy your opportunity. 6. Let your speech be at all times with gracious favour; as if it were seasoned with salt. And know ye how ye ought to return an answer to every one.

7. What relates to me, Tychicus, a beloved brother, and a faithful servant and fellow-labourer in the Lord, will make known to you; 8, whom I have sent to you for this purpose, that he may know what relates to you, and may comfort your hearts; 9, together with Onesimus, a faithful and beloved brother, who is one of you. These will make known to you what relates to us.

10. Aristarchus, a captive with me, asks after your peace; and Mark, the son of an uncle of Barnabas; (respecting whom ye have been commanded, if he comes to you, to receive him); 11, also Jesus, who is called Justus; who are of the circumcised; and only these have aided me in the kingdom of God. And they have been a comfort to me.

12. Epaphras asks after your peace; who is one of you, a servant of the Anointed, who at all times toils on your behalf in prayer, [asking] that ye may stand perfect and complete in all the will of God. 13. For I bear him witness that he has great zeal on your behalf, and on behalf of those in Laodicea, and in Hierapolis.

14. Luke, our beloved physician, asks after your peace; Demas also.

15. Ask after the peace of the brothers in Laodicea, and that of Nymphas, and of the assembly which is in his house.

16. And when this letter shall have been read to you, cause that it be read also in the assembly of the Laodiceans; and read ye that which has been written from Laodicea.

17. And say ye to Archippus,—Give heed to the service which thou hast received in our Lord, that thou fulfil it.

18. This [salutation of] peace is by the hand of me Paul. Remember my chains. Gracious favour be with you. Amen.

The Greek Text.

COLOSSIANS IV. 3-18.

for us to tell the [revealed] secret respecting the Anointed, because of which I am also bound [with a chain]; 4, that I may make it manifest, as I ought to tell it.

5. Walk in wisdom toward those who are outside [of the assembly], buying up your opportunity. 6. Let your speech be always with gracious favour, seasoned with salt; [study] to know how ye ought to answer every one.

7. All things which relate to me, Tychicus, our beloved brother, and a faithful servant and fellow bond-servant in the Lord, will make known to you; 8, whom I have sent to you for this purpose, that he may know what relates to you, and may comfort your hearts; 9, together with Onesimus, our faithful and beloved brother, who is one of you. They will make known to you all things [done] here.

10. Aristarchus, my fellow-captive, salutes you; and Mark, the cousin of Barnabas, (respecting whom ye have received commands; if he should come to you, receive him); 11, and Jesus, called Justus. They are of the circumcised. These are my only fellow-workers in the kingdom of God; they have been a comfort to me.

12. Epaphras, who is one of you, a bond-servant of the Anointed, salutes you. He is always striving earnestly on your behalf in his prayers, [asking] that ye may stand complete, and fully [faithful] in all the will of God. 13. For I bear him witness, that he has much zeal on your behalf, and on behalf of those in Laodicea, and those in Hierapolis.

14. Luke, our beloved physician, salutes you; Demas also.

15. Salute the brothers in Laodicea, and Nymphas, and the assembly which is in his house.

16. And when this letter shall have been read among you, cause that it be read also in the assembly of the Laodiceans; and that ye also read that from Laodicea.

17. And say to Archippus,—Give heed to the service which thou hast received in the Lord, that thou fulfil it.

18. The salutation of me Paul, with my own hand. Remember my chains. Gracious favour be with you. Amen.

The Peshito-Syriac Text.

COLOSSIANS.

The edition of Ooroomia has the words, —Finished is the letter to the Colossians, which was written from Rome.—The editions of Walton, Gutbir, Schaaf, and Lee, add to these words the following,—and was sent by the hands of Tychicus.—The Maronite edition adds to all these words, —and Onesimus.

The Greek Text.

COLOSSIANS.

Some of the Greek copies have at the end of this letter,—[The letter] to the Colossians was written from Rome.—Some add the words,—By means of Tychicus, and Onesimus.—Other copies have other notes.



THE FIRST LETTER OF PAUL

To the Assembly of God in Thessalonica.

The Peshito-Syriac Text.

I THESSALONIANS I. 1-2.

THE FIRST LETTER OF PAUL TO THE THESSALONIANS.

I. 1. Paul, and Silvanus, and Timothy :
To the assembly of the Thessalonians
who are in God the Father, and in our
Lord Jesus the Anointed :—

Gracious favour be with you, and
peace.

2. We give thanks to God at all times
on account of you all ; we also remember
you constantly in our prayers, 3, and
call to mind before God the Father, the
works of your trust, and the toiling of
your love, and the patient perseverance
of your hope in our Lord Jesus the
Anointed. 4. For we know, my brothers,
the beloved of God, the choice of you
[by him] ; 5, because our message came
to you, not in word only, but also in
power, and with [the gift of] the Spirit
of Holiness, and with your being truly
persuaded.

Ye yourselves know also how we lived
among you, because of you. 6. And ye be-
came imitators of us, and of our Lord ; for
ye received the word in the midst of great
affliction, and with the joy of the Spirit
of Holiness ; 7, and became an example
to all those who are trusting in Mace-
donia and Achaia. 8. For not only in
Macedonia and Achaia was the word of
our Lord heard from you, but in every
place your trust in God has been heard
of ; so that we have no need to say any
thing respecting you. 9. For those [who

The Greek Text.

I THESSALONIANS I. 1-2.

THE FIRST LETTER OF PAUL, THE CHIEF MESSENGER, TO THE THESSALONIANS.

I. 1. Paul, and Silvanus, and Timothy :
To the assembly of the Thessalonians
[who are] in God the Father, and in the
Lord Jesus the Anointed :—

Gracious favour be yours, and peace. (1.)

2. We give thanks to God always on
account of you all, making mention of
you constantly in our prayers ; 3, callin-
g to mind before our God and Father, your
work of trust, and labour of love, and
patient perseverance of hope in our
Lord Jesus the Anointed ; 4, knowing,
[my] brothers, beloved by God, the choice
of you [by him] ; 5, because our good
message came to you, not in word only,
but also in power, and with [the gift of]
the Holy Spirit, and with much assur-
ance [of its truth.]

So also ye know in what manner we
lived among you, because of you. 6. And
ye became imitators of us, and of the
Lord ; having received the word in the
midst of much affliction, with the joy of
the Holy Spirit ; 7, so that ye became
examples to all those who are trusting
in Macedonia and in Achaia. 8. For from
you the word of the Lord has sounded
forth not only in Macedonia and Achaia,
but [knowledge of] your trust in God,
has gone forth also into every place ; so
that we have no need to say anything.
9. For those [who have heard of you]

1. Verse 1. Some Greek copies, less
trustworthy, add, "from God our Father,
and the Lord Jesus, the Anointed." The
Maronite edition of the Syriac text has
these words, but not the editions of
Walton, Gutbir, Schaaf, Lee, and
Ooroomia.

The Peshito-Syriac Text.

I THESSALONIANS I. 9-10. II. 1-12.

have heard of you] relate what kind of entrance we had to you, and how ye were turned to God from the worship of images, to serve the Living and the True God, 10, and to wait for his Son from heaven,—Jesus, whom he raised [to life] from the house of the dead, and who delivers us from the anger which is to come.

II. 1. And ye yourselves know, my brothers, that our entrance to you was not in vain. 2. But before that time, we had suffered, and been treated with contempt, as ye know, in Philippi; and then, in the midst of great contending, we told you, with the courage of [trust in] our God, the message of the Anointed. 3. For we did not exhort by means of error, nor of uncleanness, nor of crafty deceit; 4, but as we have been approved by God, so that we have been intrusted with his message, so we tell it, not so as to please men, but [so as as to please] God, who puts to proof our hearts. 5. For also we have never made use of words of flattery, as ye know; nor of any artifice of covetousness, as God bears witness; 6, nor did we seek the glory [of gifts] from men; neither from you, nor from others; though we were able to place [on you] the burden [of our need] as chief messengers of the Anointed. 7. But we were lowly among you; and like as a nurse fondly cherishes her children, 8, so also we fondly cherished you, and were readily willing to give you, not only the message of God, but also our life, because ye were beloved. 9. For ye remember, my brothers, that we laboured and toiled in the work of our hands, by night and by day, that we might not put the burden [of our need] on any one of you. 10. Ye bear witness, and God does, how we proclaimed to you the message of God, in purity and in righteousness; and that we were without blame among all those who trust. 11. Like as ye know that we entreated every one of you, as a father does his children, and comforted you, and bore witness to you, 12, that ye might walk worthily of God, who has called you to his kingdom and to his glory.

13. We also give thanks to God continually for this reason, that ye did not

The Greek Text.

I THESSALONIANS I. 9-10. II. 1-12.

relate, concerning us, what kind of an entrance we had to you, and how ye turned to God from images, to serve the Living and the True God; 10, and to wait for his Son from heaven, whom he raised [to life] from among the dead, [even] Jesus, who delivers us from the anger which is to come.

II. 1. For ye yourselves know, [my] brothers, that our entrance to you has not been in vain. 2. But, though we had suffered before that time, and had been treated contemptuously, as ye know, in Philippi, we had the courage, [trusting] in our God, to tell you the good message of God in the midst of much contending. 3. For we did not exhort by means of error, nor of uncleanness, nor with crafty deceit. 4. But like as we have been approved by God, so as to have been intrusted with the good message, so we speak: not as pleasing men, but God, who puts to proof our hearts. 5. For neither have we ever made use of words of flattery, as ye know; nor of any artifice of covetousness; [of this] God bears witness. 6. Nor did we seek the glory [of gifts] from men; neither from you, nor from others; though we were able to place on you the burden [of our need], as chief messengers of the Anointed. 7. But we were gently kind in the midst of you. Like as a nurse cherishes her children, 8, so we, being fondly attached to you, would have been well pleased to impart to you, not only the good message of God, but also our own lives, because ye had come to be beloved by us. 9. For ye remember, [my] brothers, our labour and toil; for it was while we were working night and day, that we might not put the burden [of our need] on any one of you, that we proclaimed to you the good message of God. 10. Ye bear witness, and so does God, how holily, and righteously, and unblameably we acted toward you who trust; 11, even as ye know how [we treated] each one of you, as a father does his children, exhorting and encouraging you, and bearing witness, 12, that we might lead you to walk worthily of God, who has called you to his kingdom and glory.

13. We give thanks to God also unceasingly for this reason, that in receiv-

The Peshito-Syriac Text.

I THESSALONIANS II. 13-20. III. 1-5.

receive the word of God, which ye received from us, as the word of men, but as what it truly is, the word of God; which also works actively in you, and in [all] those who trust.

14. And ye, my brothers, have become like the assemblies of God which in Judea are in Jesus the Anointed; for ye also have endured such treatment from your fellow-countrymen as they have from the Jews; 15, who have killed our Lord Jesus the Anointed, and the prophets who were of themselves, and have persecuted us. They please not God, and are led to act in opposition to all men. 16. They forbid us to speak to the Gentiles, that they may have life [-bliss]; [acting] so as to be completing their sins at all times; and the anger of God has come upon them to its last degree.

17. We, my brothers, have become orphans, [by separation] from you for the space of an hour, in presence, but not in heart; and have the more earnestly endeavoured, with great love, to see your face. 18. And we have wished to come to you, [even] I Paul, once and twice; but Satan has hindered me. 19. For what is to be the fulfilment of our hope, and our joy, and the crown of our glorying, but ye, in the presence of our Lord Jesus, at his coming? 20. For ye are our glory and our joy.

III. 1. And because we could not rest satisfied, we resolved to stay at Athens alone, 2, and to send to you Timothy, our brother, and a servant of God, and our helper in telling the message of the Anointed, that he might make you firm, and ask you respecting your trust; 3, so that no one of you might grow weary on account of these afflictions; for ye yourselves know that we are appointed to this [state of suffering.] 4. For also when we were with you, we told you beforehand that, in the future, we should be afflicted; as ye know it has come to pass. 5. For this reason, I also

The Greek Text

I THESSALONIANS II. 13-20. III. 1-4.

ing the word of God which ye heard from us, ye received it, not as the word of men, but, as it is truly, the word of God; which also works in you who trust.

14. For ye, [my] brothers, have become imitators of the assemblies of God which in Judea are in Jesus the Anointed; for ye also have suffered the same things, from your own fellow-countrymen, as they have from the Jews; 15, who have killed both the Lord Jesus, and their own prophets; and have persecuted us; and they please not God, and are opposed to all men; 16, forbidding us to speak to the Gentiles that they may be saved; so as to be always completing their sins; and anger has come upon them to its final degree.

17. We, [my] brothers, who have become orphans [by separation] from you, for the space of an hour, in presence, but not in heart; have the more earnestly endeavoured, with much desire, to see your face. 18. For we have wished to come to you, even I Paul, both once and twice; but Satan has hindered us. 19. For what is to be the fulfilment of our hope, or our joy, or the crown of our glorying? Are not even ye [to be so], in the presence of our Lord Jesus, (1), at his coming? 20. For ye are our glory, and our joy.

III. 1. Therefore, when we could no longer rest satisfied, we were well pleased to be left in Athens alone, 2, and sent Timothy our brother, and a servant of God, and our fellow-labourer in telling the good message of the Anointed, to make you firm, and to comfort you respecting your trust; 3, so that no one [of you] might be shaken by these afflictions; for ye yourselves know that we have been appointed to this [state of suffering.] 4. For even when we were with you, we told you beforehand that, in the future, we should suffer affliction; as it has come to pass,

1. Verse 19. The better Greek copies like the Syriac, are without "the Anointed"

The Peshito-Syriac Text.

I THESSALONIANS III. 5-12. IV. 1-6.

could not rest satisfied till I had sent to know [the state of] your trust; lest the tempter should tempt you, and our toil should be in vain. 6. But now, since when Timothy came to us from among you, and told us of your trust, and of your love; and that there is among you good remembrance of us at all times, and that ye desire to see us, as we also do [to see] you; 7, we, for this reason, have been comforted by you, my brothers, in the midst of all our distresses and afflictions, because of your trust; 8, and now we live, if ye shall stand firm in our Lord. 9. For what thanks can we return to God on behalf of you, for all the joy with which we rejoice because of you; 10, except that, in the presence of God, we should the more earnestly beseech, by night and by day, that we may see your face, and complete what is deficient in your trust? 11. And may God our Father, and our Lord Jesus the Anointed, direct our way to you. 12. And may he make your love to increase and abound, one for another, and for every one; even as we love you. 13. And may he make your hearts firm, and blameless in holiness, before God our Father, at the coming of our Lord Jesus the Anointed with all his holy ones.

IV. 1. Finally, my brothers, as ye have received from us [commands] respecting how ye ought to walk and to please God, we beg of you, and beseech you by our Lord Jesus, to do so still more. 2. For ye know what commands we gave to you by our Lord Jesus. (1.) 3. For this is the will of God,—Your holiness; that ye abstain from all fornication; 4, and that each one of you should know how to possess his [bodily] vessel in holiness and in honour; 5, and not in [gratifying] the evil promptings of desire, as the rest of the Gentiles do, who know not God; 6, and that ye should not dare to transgress, and inflict injury, some one on his brother, in this matter; because our Lord inflicts punishment on account of all these things, as we also at a former

1. Verse 2. The editions of Walton, Gutbir, and Schaaf, add. "the Anointed;" but not those of the Maronites, Lee, and Ooroomia; nor the Greek.

The Greek Text.

I THESSALONIANS III. 4-12. IV. 1-7.

and ye know. 5. For this reason, I also could no longer rest satisfied, and sent to know [the state of] your trust, lest perhaps the tempter had tempted you, and our labour should be in vain. 6. But now, Timothy having come to us from you, and told us the good news of your trust and love, and that ye always have good remembrance of us, and long to see us, as we also do to see you; 7, we, for this reason, have been comforted over you, [my] brothers, in all our distress and affliction, by means of your trust. 8. For now we live, if we shall stand fast in the Lord. 9. For what thanks can we give back to God for you, for all the joy with which we rejoice because of you before our God; 10, [except that], by night and by day we beseech with very great earnestness that we may see your face, and complete what is deficient in your trust? 11. And may God himself, our Father, and our Lord Jesus the Anointed, [be pleased] to direct our way to you. 12. And may the Lord make you increase and abound in love one for another, and for all, as we also do in love for you; 13, and may he make your hearts firm, and blameless in holiness, before our God and Father, at the coming of our Lord Jesus the Anointed with all his holy ones.

IV. 1. Finally, therefore, [my] brothers, as ye have received from us [commands] as to how ye ought to walk, and to please God, we beseech and exhort you by the Lord Jesus, to abound still more in doing so. 2. For ye know what commands we gave you by the will of the Lord Jesus. 3. For this is the will of God, your holiness; that ye abstain from fornication; 4, that each one of you should know how to possess his [bodily] vessel in holiness and honour; 5, not in the lust of evil desire, as the Gentiles do, who know not God; 6, that no one should overcome and rob his brother in this matter; because the Lord inflicts punishment on account of all these things, as also we have forewarned you, and borne witness. 7. For God has called

The Peshito-Syriac Text.

I THESSALONIANS IV. 6-18. V. 1-3. time told you, and bore witness. 7. For God has called you, not [to live] in uncleanness, but in holiness. 8. Therefore he who refuses [to obey], refuses, not man, but God, who has given to you his Spirit of Holiness.

9. As to love of the brothers, ye need not that I should write to you. For ye yourselves are taught by God to love one another. 10. Ye do so also to all the brothers who are in all Macedonia. But I beseech you, my brothers, to abound [in doing it]; 11, also to strive earnestly to be quiet, and to be busy in your employments; and to work with your hands, as we commanded you; 12, so that ye may walk becomingly toward those who are outside [of the assembly], and may have no need [of any thing] from any one.

13. And I wish you to know, my brothers, respecting those who sleep; that ye may not grieve as the rest of men do, who have no hope. 14. For if we believe that Jesus died and rose [to life], so also [we do] that God will bring those who sleep in Jesus with him. 15. And this we say to you by the word of our Lord,—that we who shall be left, so as to be alive at the coming of our Lord, shall not go in advance of those who shall have slept. 16. Because our Lord himself will come down from heaven, with [words of] command; and with the voice of the chief of the angels, and with the trumpet of God; and the dead who are in the Anointed will rise [to life] first. 17. And then we who shall be left alive, shall be caught up together with them, at the same time, in the clouds, to meet our Lord in the air; and so we shall be at all times with our Lord. 18. Therefore comfort one another with these words:

V. 1. Respecting times and seasons, my brothers, ye need not that I should write to you; 2, for ye yourselves know, with truth, that the day of our Lord is so to come as a thief does in the night. 3. When they shall say,—There is peace and rest,—then, suddenly, destruction will rise against them; as birth-pains

The Greek Text.

I THESSALONIANS IV. 7-18. V. 1-3. us, not [to live] in uncleanness, but in holiness. 8. Therefore he who rejects, rejects, not man, but God, who has given to you (1) his Holy Spirit.

9. But respecting brotherly love, ye have no need that I should write to you; for ye yourselves are taught by God to love one another. 10. And indeed ye do it to all the brothers who are in all Macedonia. But we exhort you, [my] brothers, to abound in it still more; 11; also to study to be quiet, and to attend to your own affairs, and to work with your own hands, as we commanded you; 12, that ye may walk becomingly toward those who are outside [of the assembly]; and may have need [of nothing] from any one.

13. And I do not wish you to be ignorant, [my] brothers, respecting those who sleep; that ye may not grieve as the rest do who have no hope. 14. For if we believe that Jesus died and rose [to life], so we do that God will bring those who shall have slept in Jesus, with him. 15. For this we say to you by the word of the Lord, that we who are [then] living, and are left until the coming of the Lord, shall not at all precede those who shall have slept. 16. Because the Lord himself will come down from heaven, with [words of] command, with the voice of the archangel, and with the trumpet of God; and the dead in the Anointed, will rise [to life] first. 17. Then we who shall then be living, and shall have been left, shall, at the same time, be caught up together with them, in the clouds, to meet the Lord in the air; and so we shall always be with the Lord. 18. So then comfort one another with these words.

V. 1. Respecting the times and the seasons, [my] brothers, ye have no need that any thing be written to you. 2. For ye yourselves know correctly that the day of the Lord is so to come as a thief does in the night. 3. When they shall say,—[There is] peace and safety,—then sudden destruction is to come upon them;

1. Verse 8. The better Greek copies have "you," instead of "us." They are like the Syriac:

The Peshito-Syriac Text.

I THESSALONIANS V. 3-21.

[come] on a woman with child; and they will not escape. 4. But ye, my brothers, are not in darkness, so that that day should take you by surprise, like a thief. 5. For all ye are sons of light, and sons of the day; and not sons of the night, nor sons of darkness. 6. Therefore let us not sleep as do the rest; but let us be watchfully awake, and of sober mind. 7. For those who sleep, sleep in the night; and those who get drunk, get drunk in the night; 8. but let us, who are sons of the day, be awake in our mind; and let us clothe ourselves with the breastplate of trust and of love; and put on for a helmet the hope of life [-bliss.] 9. Because God has appointed us, not unto anger, but to possess life [-bliss], by our Lord Jesus the Anointed; 10, who died on our behalf, that whether we be awake or asleep, we should unitedly have life [-bliss] with him. 11. For this reason comfort one another, and build up one another, as also ye do.

12. And we beseech of you, my brothers, that ye recognize those who labour among you, and stand before your faces in our Lord, (I), and teach you; 13, that they be esteemed and loved by you very much; and that, because of their work, ye act peacefully with them.

14. And we, my brothers, beseech you,—Admonish those who do wrong, comfort the low-spirited, take the burden of the weak, and be long-forbearing toward everyone.

15. Take heed lest any one of you should return evil for evil; pursue instead at all times [the doing of] good deeds, one to another, and to every one.

16. Rejoice at all times. 17. Pray without ceasing. 18. In every thing, give thanks; for this is the will of God, by Jesus the Anointed, respecting you.

19. Extinguish not [the gifts of] the Spirit. 20. Despise not prophesying. (2.)

21. Put everything to proof. Hold fast what is good.

1. Ver. 12. "In the Lord." The editions of the Maronites, Lee, and Ooroomia, have, those of Walton, Gutbir, and Schaaf, have not, these words. The Greek has "in the Lord."

2. Ver. 20. The Maronite and Ooroomian editions have the plural, "prophesyings."

The Greek Text.

I THESSALONIANS V. 3-22.

as birth-pains on a woman with child, and by no means will they escape. 4. But ye, [my] brothers, are not in darkness, so that the day [of the Lord] should come on you like a thief. 5. For (I) ye are all sons of light, and sons of the day; we are not of the night, nor of darkness. 6. Therefore let us not sleep, as the rest do, but let us be watchfully awake, and be sober. 7. For those who sleep, sleep at night; and those who get drunk, get drunk at night. 8. But let us, who are of the day, be sober. And let us put on the breastplate of trust and of love; and, for a helmet, the hope of salvation. 9. For God has appointed us, not unto anger, but to the obtaining of salvation by means of our Lord Jesus the Anointed; 10, who died on our behalf, that, whether we be awake or asleep, we should unitedly be living with him. 11. Therefore comfort one another, and build each other up, as also ye do.

12. And we beseech you, [my] brothers, to recognize those who labour among you, and preside over you in the Lord, and admonish you; 13, and to esteem and love them very much because of their work. Be at peace among yourselves.

14. And we, [my] brothers, exhort you,—Admonish the disorderly, comfort the low-spirited, help the weak, be long-forbearing toward all.

15. See that no one returns evil for evil to any one; but always pursue [the doing of] what is good, one to another, and to all.

16. Always rejoice. 17. Unceasingly pray. 18. In every thing, give thanks; for this is the will of God, by Jesus the Anointed, respecting you.

19. Extinguish not [the gifts of] the Spirit. 20. Despise not prophesyings.

21. Put all things to proof, hold fast what is good.

22. Abstain from every form of evil.

23. And may the God of peace, himself,

1. Verse 5. The better Greek copies have not "for" in verse 3; but have it in verse 5. They are like the Syriac.

The Peshito-Syriac Text.

I THESSALONIANS V. 23-25.

22. Flee from every evil thing.

23. And may the God of peace himself make you all perfectly holy; and keep your whole spirit, and your soul, and your body, [so as to be] blameless at the coming of our Lord Jesus the Anointed.

24. Faithful is he who called you; he will do it.

25. My brothers, pray for us.

26. Ask after the peace of all our brothers, giving [them] a holy kiss.

27. I charge you on your oath by our Lord, that this letter be read to all the holy brothers.

28. The gracious favour of our Lord Jesus the Anointed be with you. Amen.

Finished is the first letter to the Thessalonians, which was written from Athens, and was sent by the hands of Timothy. (L.)

1. The whole of these words are in the editions of Walton, Gutbir, the Maronites, Schaaf, and Lee. The Ooroomian edition has only the words ending with "Athens."

The Greek Text.

I THESSALONIANS V. 23-25.

make you entirely holy; and may your whole spirit, and your soul, and your body, be kept so as to be blameless at the coming of our Lord Jesus the Anointed. 24. Faithful is he who calls you; he will also do it.

25. [My] brothers, pray for us.

26. Salute all the brothers with a holy kiss.

27. I charge you on your oath by the Lord, that this letter be read to all the holy brothers.

28. The gracious favour of our Lord Jesus the Anointed be with you. Amen.

Some Greek copies have,—The first [letter] to the Thessalonians was written from Athens.



THE SECOND LETTER OF PAUL

To the Assembly of God in Thessalonica.

The Peshito-Syriac Text.

II THESSALONIANS I. 1-11.

THE SECOND LETTER OF PAUL TO THE THESSALONIANS.

I. 1. Paul, and Silvanus, and Timothy:

To the assembly of the Thessalonians who are in God our Father, and in our Lord Jesus the Anointed:—

2. Gracious favour be with you, and peace, from God our Father, and from our Lord Jesus the Anointed.

3. We are bound to give thanks to God at all times on account of you, my brothers; like as we ought to do, because your trust grows exceedingly, and the love of you all, each one for his neighbour, increases; 4, so that we also glory in you in the assemblies of God, on account of your trust, and your patient perseverance in the midst of all your persecution, and of your afflictions, which ye endure; 5, [which are] for a manifest sign of the righteous judgment of God; that ye may be counted worthy of his kingdom, on behalf of which ye suffer. 6. For it is a righteous thing before God to return affliction to those who afflict you; 7, and he will give to you who are afflicted, and to us, life[-bliss], at the revealing of our Lord Jesus the Anointed from heaven, with the power of his angels; 8, when he will inflict just punishment, with the heat of fire, on those who know not God, and on those who do not acknowledge the message of our Lord Jesus the Anointed; 9, [and] who will be punished in return with the sentence of eternal ruin, from the presence of our Lord, and from the glory of his power: 10, when he shall come to be glorified in his holy ones, and to show his wonders in his faithful; [as he will in you], because our testimony respecting you will be trusted in that day. 11. For this reason we, at

The Greek Text.

II THESSALONIANS I. 1-11.

THE SECOND LETTER OF PAUL, THE CHIEF MESSENGER, TO THE THESSALONIANS.

I. 1. Paul, and Silvanus, and Timothy:

To the assembly of the Thessalonians who are in God our Father, and in the Lord Jesus the Anointed:—

2. Gracious favour be yours, and peace, from God our Father, and from the Lord Jesus the Anointed.

3. We are bound to give thanks to God always for you, [my] brothers, even as it is right to do, because your trust grows exceedingly, and the love of each one of you all, one toward another increases; 4, so that we ourselves glory in you in the assemblies of God, on behalf of your patient perseverance and trust, in the midst of all your persecutions, and of the afflictions which ye endure; 5, which are a manifest sign of the righteous judgment of God; that ye may be counted worthy of the kingdom of God, on behalf of which ye also suffer. 6. For it is a righteous thing with God to return affliction to those who afflict you; 7, and to you who are afflicted rest together with us, at the revealing of the Lord Jesus from heaven, with the angels of his power, 8, in flaming fire, executing just judgment on those who knew not God, and on those who obey not the good message of our Lord Jesus the Anointed; 9, [and] who will be punished with everlasting ruin, [going forth] from the presence of the Lord, and from the glory of his might; 10, when he shall come to be glorified in his holy ones, and to be wondered at [for wonders done] in all those who trust; [for wonders done in you], because our testimony respecting you will have been trusted in that day. 11. For which end, we also pray always for you, that our God may make

The Peshito-Syriac Text.

II THESSALONIANS I. 11-12. II. 1-11.

all times, pray for you, that God may make you worthy of your calling, and may, with power, fill you with all delight in good works, and in works of trust; 12, so that the name of our Lord Jesus the Anointed may be glorified in you, and ye also in him, according to the gracious favour of our God, and of our Lord Jesus the Anointed.

II. 1. And we beseech you, my brothers, as to the coming of our Lord Jesus the Anointed, and as to the gathering of us together to him; 2, that ye be not soon shaken in your minds, nor be disturbed; that ye be not so by word, nor by [any professed gift of] the Spirit, nor by a letter as if it were from us, [saying].—Behold, the day of our Lord has come near.—3. Let no one deceive you by any one of [such] methods. Because [it will not come] till the rebellion shall have come first, and the man of sin shall have been revealed, the son of perdition; 4, who will be opposed to [God], and will exalt himself over every one who is called a god, and an object of worship; so that he will also sit as God in the temple of God, and will display himself like as if he were God. 5. Do ye not remember that when I was with you I told you these things? 6. And now ye know what keeps him back, that he may be revealed in his time. 7. For the secret of wickedness already begins to be active; [but it will be revealed] only when that which now keeps it back shall be taken out of the way. 8. And then will that wicked one be revealed, whom our Lord Jesus will consume with the breath of his mouth, and will destroy by the revealing of his coming. 9. For the coming of that [wicked one] will be a work effected by Satan; with all power, and with signs, and with lying wonders; 10, and with all the deception of that wickedness which there is in those who perish; because they have not received the love of the truth, that by it they may have life [—bless.] 11. For

The Greek Text.

II THESSALONIANS I. 11-12. II. 1-11.

you worthy of your calling, and may complete, with power, [in you] all delight in goodness, and in the work of trust: 12, so that the name of our Lord Jesus the Anointed, may be glorified in you, and ye in him, according to the gracious favour of our God, and of the Lord Jesus the Anointed.

II. 1. And we beseech you, [my] brothers, as to the coming of our Lord Jesus the Anointed, and our being gathered together to him; 2, that ye be not quickly shaken from your [stability of] mind nor be disturbed; that ye be not so by means of [any professed gift of] the Spirit, nor by word, nor by letter as if by us, as [saying].—The day of the Lord (1) has come near. 3. Let no one deceive you by any attempt. For [it will not come] until the departure from [God] shall have come first, and the man of sin shall have been revealed, the son of perdition; 4, who will oppose [God], and will exalt himself exceedingly over everything which is called a god, or an object of worship; so that he will sit as God in the temple of God, and show, respecting himself, that he is God. 5. Do ye not remember that while I was still with you I told you these things. 6. And now ye know what restrains him, that he may be revealed in his time. 7. For the secret of lawlessness is already working; only, he who restrains it now, [will do so,] until he be taken out of the way. 8. And then the lawless one will be revealed, whom the Lord Jesus (2) will consume with the breath of his mouth, and will destroy by the manifestation of his coming; 9, [and] of whom the coming will be according to the working of Satan, with all power, and with signs, and lying wonders; 10, and with all the deception of that unrighteousness which there is in those who perish; because they received not the love of the truth that they might be saved. 11. And for

1. Verse 2. The more reliable Greek manuscripts have "Lord," instead of "Anointed;" like the Syriac.

2. Verse 8. The more reliable Greek copies have, others omit, the word, "Jesus." It is in the Syriac.

The Peshito-Syriac Text.

II THESSALONIANS II. 11-17. III. 1-8.

this reason, God will send them the effectual working of deception, so that they may trust in a lie; 12, and that all those may be condemned who shall not have trusted in the truth, but shall have taken pleasure in wickedness.

13. But we are bound to give thanks to God at all times on behalf of you, my brothers, beloved by our Lord, because God from the beginning chose you to have life [i.e. bliss], through holiness [the gift of] the Spirit, and trust in the truth. 14. For, to have these, God called you by our message, that ye may be the glory of our Lord Jesus the Anointed.

15. Therefore, by brothers, stand fast, and persevere in keeping the commands which ye have learned, whether by our word, or by our letter.

16. And may our Lord Jesus the Anointed, himself, and God our Father, who has loved us, and given us comfort which is for ever, and good hope, by his gracious favour; 17, comfort your hearts, and make you firm in every good word and work.

III. 1. Furthermore, my brothers, pray for us, that the word our Lord may run and be glorified in every place, as among you; 2, and that we may be delivered from evil-minded and perverse men; for trust cannot be placed in every one. 3. But trustworthy is the Lord, who will keep you, and will deliver you from evil.

4. And we have confidence in you, by our Lord, that ye have done, and will do, that which we command you. 5. And may our Lord direct your hearts into the love of God, and into the patient perseverance of the Anointed.

6. And we command you, my brothers, in the name of our Lord Jesus the Anointed, that ye withdraw from every brother who walks in any thing which is evil, and not according to the commands which he received from us. 7. For ye yourselves know how ye ought to imitate us, who walked not, while among you, in any thing which is evil; 8, nor did we eat bread as a gift from any one of you; but we worked with toil and hard labour, by night and by day, that we might not put the burden [of our need] on any one of you. 9. It was not because we had not authority [to do so];

The Greek Text.

II THESSALONIANS II. 11-17. III. 1-8.

this reason, God will send them a work of deception, that they may trust in the lie; 12, that all may be condemned who shall not have trusted in the truth, but shall have taken pleasure in unrighteousness.

13. But we are bound to give thanks to God always for you, [my] brothers, beloved by the Lord, because God from the beginning chose you to have salvation, through holiness [the gift of] the Spirit, and trust in the truth. 14. To effect which, he called you by means of our good message, to obtain the glory of our Lord Jesus the Anointed.

15. Therefore, [my] brothers, stand fast, and keep the commands which ye have been taught, whether by means of our word, or of our letter.

16. And may our Lord Jesus the Anointed, himself, and God our Father, who has loved us, and has given us everlasting comfort, and good hope, by gracious favour, 17, comfort your hearts, and make you steadfast in every good word and work.

III. 1. Finally, [my] brothers, pray for us; that the word of the Lord may run and be glorified, as also among you; 2, and that we may be delivered from perverse and wicked men; for trust cannot be placed in all. 3. But trustworthy is the Lord, who will make you steadfast, and keep you from evil.

4. And we, by the Lord, have confidence in you, that ye are doing, and will do, the things which we command you. 5. And may the Lord direct your hearts into the love of God, and into the patient perseverance of the Anointed.

6. And we command you, [my] brothers, in the name of our Lord Jesus the Anointed, to withdraw yourselves from every brother who walks in a disorderly manner, and not according to the command which he received from us. 7. For ye yourselves know how ye ought to imitate us; because we did not act in a disorderly manner when among you; 8, nor did we eat bread as a gift from any one; but worked with labour and toil, night and day, that we might not put the burden [of our need] on any one of you. 9. Not because we have not authority [to do so]; but that we might give ourselves

The Peshito-Syriac Text.

II THESSALONIANS III. 9-18.

but that we might give you in ourselves an example, so that ye might imitate us. 10. For also when we were with you, we gave you this command,—Let no one who will not work, eat. 11. For we hear that there are some among you who walk in a very evil way, and do no work, except as to things which are useless. 12. And we command these, and beseech them, by our Lord Jesus the Anointed, that they work quietly, and eat their own bread.

13. And ye, my brothers, be not weary in doing what is good.

14. And if any one does not obey these our words by this letter, let him be separated from you; and do not associate with him, that he may be ashamed; 15, yet do not regard him as an enemy, but admonish him as a brother.

16. And may the Lord of peace, himself, give you peace at all times in every thing. Our Lord be with you all.

17. I Paul have written [this salutation of] peace in my own hand-writing, which is the sign in all my letters; thus I write. 18. The gracious favour of our Lord (1) Jesus the Anointed be with you all, my brothers. Amen.

Finished is the second letter to the Thessalonians, which was written from Laodicea of Pisidia, and was sent by the hands of Tychicus. (2.)

1. Verse 18. The words "our Lord" are in the editions of the Maronites, Lee, and Ooroomia, as in the Greek. They are not in the editions of Walton, Gutbir, or Schaaf.

2. The whole of these words are in the editions of Walton, Gutbir, Schaaf and Lee. The Maronite edition has not "of Pisidia." The Ooroomian omits all the words after "Pisidia."

The Greek Text.

II THESSALONIANS III. 9-18.

to you for an example, that ye might imitate us. 10. For also when we were with you, we gave you this command,—If any one will not work, neither let him eat.—11. For we hear that some walk among you in a disorderly manner, that they do no work, but are busybodies. 12. Such we command and exhort, by our Lord Jesus the Anointed, that they work with quietness, and eat their own bread.

13. And ye, [my] brothers, be not weary in well-doing.

14. And if any one does not obey our word by this letter, make him a sign [of God's displeasure], and do not associate with him, that he may be ashamed. 15. And yet do not regard him as an enemy, but admonish him as a brother.

16. And may the Lord of peace, himself, give you peace at all times in every way. The Lord be with you all.

17. The salutation of me Paul with my own hand, which is the sign in every letter; thus I write. 18. The gracious favour of our Lord Jesus the Anointed be with you all. Amen.

Some of the Greek copies say that this letter "was written from Athens."

THE FIRST LETTER OF PAUL TO TIMOTHY.

The Peshito-Syriac Text.

I TIMOTHY I. 1-10.

THE FIRST LETTER OF PAUL TO TIMOTHY.

I. 1. Paul, a chief messenger of Jesus the Anointed, by the command of God, who gives to us life [-bliss], and of the Anointed, Jesus our hope:-

2. To Timothy, [my] true son, by trust:-

Gracious favour, and mercy, and peace, [be yours], from God our Father, and the Anointed, Jesus our Lord.

3. When I was going into Macedonia, I entreated thee to remain in Ephesus, and to command some not to teach lessons which differ variously [from what I teach]; 4, and not to give themselves to made-up tales, and to stories [of the descent] of families which have no end; things which promote strifes abundantly, but not building up by trust in God. 5. But the end of [his] command is love, out of a pure heart, and of a good conscience, and of true trust. 6. And from these some have gone astray, and turned aside to empty words; 7, because they wished to be teachers of the law; though they know not what they say, nor what they contend about. 8. But we know that the law is good, if a person is guided by it as that which is law; 9, and knows that the law is not applied to the righteous, but to the wicked and the rebellious, to the ungodly and to sinners, to the perverse and the impure, to those who smite their fathers and those who smite their mothers, to murderers, 10, to fornicators, to those who bed-sin with males, to those who steal the free, to

The Greek Text.

I TIMOTHY I. 1-10.

THE FIRST LETTER OF PAUL, THE CHIEF MESSENGER, TO TIMOTHY.

I. 1. Paul, a chief messenger of Jesus the Anointed, by the command of God our Saviour, and of the Anointed, Jesus (1) our hope:-

2. To Timothy, [my] true child, by trust:-

Gracious favour, mercy, peace, [be yours], from God our Father, and from Jesus the Anointed, our Lord.

3. [Thou remainest], as I entreated thee to remain, in Ephesus, when I was going into Macedonia, that thou mightest command some to teach no other teaching [than mine]; 4, nor to give heed to made-up tales, and endless genealogies, which lead to disputes, instead of to God's building up in truth. 5. But the end of his command, is love, out of a pure heart, and of a good conscience, and of trust without hypocrisy; 6, from which things some have gone astray, and have turned aside to empty talk; 7, wishing to be teachers of the law, without understanding either what they say, or what the things are about which they contend. 8. But we know that the law is good, if anyone uses it as law; 9, and knows this, that the law does not apply to a righteous person, but to the lawless and disobedient, to the ungodly and to sinners, to the unholy and profane, to those who smite fathers and those who smite mothers, to murderers, 10, to fornicators, to those who bed-sin with males, to those who steal men, to liars, to oath-breakers, and to whatever else is opposed to healthful

1. Verse 1. Some Greek copies have, "of the Lord Jesus, the Anointed;" others, more relied on, have "of the Anointed, Jesus;" as the Syriac has.

The Peshito-Syriac Text.

I TIMOTHY I. 10-20. II. 1-2.

Hara, and those who break oaths, and to every thing which is opposed to the healthful teaching 11 of the good message of the glory of the blessed God, with which I have been intrusted.

12. And I give thanks to him who has given me power,—to our Lord Jesus the Anointed; who has deemed me faithful, and who appointed me to his service; 13, me, who before spoke evil [of him], and was a persecutor, and reviler [of him]; but I was within reach of mercy, because I did so when I knew [him] not, and was without belief [in him.] 14. And great in me was the gift of the gracious favour of our Lord, and of trust and love, which are by [gift of] Jesus the Anointed.

15. Trustworthy is the saying, and worthy of reception, that,—Jesus the Anointed came into the world to give life [-bliss] to sinners, of whom I am chief.—16. But for this reason he had mercy on me; that in me the chief, Jesus the Anointed might show all his long-forbearance, for an example to those who in the future shall trust in him for life [-bliss] which is for ever.

17. And to the King Eternal, Imperishable, and Invisible; who is the Only God, be honour and glory for ever and ever. Amen.

18. This command I commit to thee, my son Timothy, in accordance with the former prophecies which were given respecting thee; that thou mayest wage, in [fulfilment of] them, this good war; 19, by trust, and by a good conscience; for those who have cast away from them this, have become destitute of belief; 20, as Hymeneus and Alexander have; whom I have delivered up to Satan, that they may be taught (1) not to speak evil.

II. 1. I therefore beseech of thee that before every thing else thou offer to God supplication, prayer, intercession, and thanksgiving, on behalf of all men; 2, on behalf of kings and chief rulers; praying that we may dwell [each] in a

1. Verse 20. The words "may be taught," are in the editions of the Maronites, Lee, and Ooroomia, as in the Greek; but not in those of Walton, Gutbir, or Schaaf.

The Greek Text.

I TIMOTHY I. 10-20. II. 1-2.

teaching, 11, according to the good message of the glory of the blessed God, with which I have been intrusted.

12. And I give thanks to him who has given me power,—to the Anointed, Jesus our Lord; because he has deemed me faithful; he who put me into [his] service; 13, me, who before, spoke evil of, persecuted, and reviled [him.] But I was within reach of mercy, because I did it when ignorant and in unbelief. 14. And the gift of the gracious favour of our Lord was exceedingly great [to me], and of trust, and love, which are by [gift of] the Anointed, Jesus.

15. Trustworthy is the saying, and worthy of all reception, that,—The Anointed, Jesus, came into the world to save sinners, of whom I am chief.—16. But for this reason I was shown mercy, that in me, the chief [of sinners], Jesus the Anointed might show all his long-forbearance for an example to those who in the future shall trust on him for eternal life [-bliss.]

17. And to the King Eternal, Imperishable, Invisible, the Only (1) God, be honour and glory for ever and ever. Amen.

18. This command I commit to thee, my child Timothy, in accordance with the prophecies given beforehand concerning thee; that thou mayest wage, in [fulfilment of] them, the good war; 19, retaining trust, and a good conscience, which [good conscience] some have cast off, and, as to their belief, have been shipwrecked; 20, of whom are Hymeneus and Alexander, whom I have delivered up to Satan, that they may be taught by chastisement not to speak evil.

II. 1. I therefore exhort that, first of all things, supplications, prayers, intercessions, [and] thanksgivings, be offered on behalf of all men; 2, on behalf of kings, and all those who are in authority; [praying] that we may pass a calm and

1. Verse 17. Some Greek copies, less trusted, have "the only wise God;" but the more reliable, have, as the Syriac has, "the only God."

The Peshito-Syriac Text.

I TIMOTHY II. 2-15. III. 1-3.

quiet and peaceful dwelling, in all the fear of God, and in purity. 3. For this is good and acceptable before God, who gives to us life [-bliss]; 4. [and] who wishes that all men should have life [-bliss], and be turned to the knowledge of the truth. 5. For there is [but] one God, and [but] one Mediator between God and men, a man, Jesus the Anointed, -6, who gave himself a ransom on behalf of every one; testimony [to which] has come in its own time; 7, of which [testimony] I have been appointed a herald, and chief messenger. I speak the truth, and lie not, [in saying] that I am a teacher of the Gentiles to trust in the truth.

8. I will therefore that the men pray, in every place, lifting up their hands in purity of manner, free from anger and from doubts.

9. So also [I will] that the women [worship] in some modest kind of dress; that their adornment be reverent and chaste; not with interweavings [of the hair], nor with gold, nor with pearls, nor with beautiful clothes; 10, but with good works, as it becomes women who profess the fear of God.

11. Let a woman learn in silence, with all submissiveness; 12, for I do not permit a woman to teach, nor to assert herself over a man; but [require her] to be in silence. 13. For Adam was first formed, and then Eve; 14, and Adam was not deceived; but the woman was deceived, and broke the command. 15. But [woman] will have life [-bliss], by means of her [giving birth to] children; if those [who profess godliness] continue in trust, in love, in holiness, and in chaste conduct.

III. 1. Trustworthy is the saying, -If a person desires the office of eldership, he desires a good work. -2. An elder ought to be one in whom no spot is found; to be the husband of [but] one wife; to be of watchful mind; to be chaste, and of orderly conduct; to be one who is kind to visitors from far; one who is able to teach. 3. He must not transgress in wine; his hand must not be swift to strike; he must, on the contrary, be gentle, and uncontentious. He must not

The Greek Text.

I TIMOTHY II. 2-15. III. 1-4.

quiet life, in all godliness, and propriety of conduct. 3. For this is good and acceptable before our Saviour, God; 4, who wishes all men to be saved, and to come to the knowledge of the truth. 5. For there is [but] one God, and [but] one Mediator between God and men, a man, the Anointed, Jesus; 6, who gave himself a ransom on behalf of all, testimony to which [has come] in its own times; 7, to [give] which, I have been appointed a herald and chief messenger; (I speak the truth, (1), I lie not); a teacher of the Gentiles as to trust and truth.

8. I will therefore that the men pray, in every place, lifting up holy hands, without anger and without doubting.

9. So also I will that the women [worship] in suitably modest dress; that they adorn themselves in a reverent and discreet manner; not with braided hair, nor with gold, nor with pearls, nor with costly raiment; 10, but, as it becomes women who profess godliness, by means of good works.

11. Let a woman learn in silence, with all submissiveness. 12. I permit not a woman to teach, nor to set herself up over a man, but [require her] to be in silence. 13. For Adam was first formed, then Eve. 14. And Adam was not deceived, but the woman was deceived, and transgressed. 15. But [woman] will be saved by means of her child-bearing, if [those who profess godliness] continue in trust, and love, and holiness, with discreet conduct.

III. 1. Trustworthy is the saying, -If any one wishes for the office of oversight [of the assembly], he desires a good work. -2. The overseer then must be blameless; the husband of [but] one wife, sober-minded, discreet, of good conduct, kind to visitors from far, able to teach; 3, not given to much wine, not a smiter; (2), but mild, not quarrelsome, not fond of money; 4, one who rules his own house well, keeping his children in subjection, with all pro-

1. Verse 7. The better Greek copies have not "by the Anointed."

2. Verse 3. The better Greek copies are without, "not fond of ill-gotten gain." It is not in the Syriac.

The Peshito-Syriac Text.

I TIMOTHY III. 3-18.

love money. 4. He must govern his own house well, and keep his children in subjection, with all purity. 5. For if he knows not how to govern well his own house, how will he be able to govern the assembly of God? 6. He must not be a child in his discipleship; that he may not be lifted up, and fall into the [same] condemnation as Satan. 7. He ought also to have good testimony from those who are outside [of the assembly], that he may not fall into reproach, and the snare of Satan.

8. So also must the men who are servants [of the assembly], be pure; they must not speak with [inconsistent] doubleness; must not be given to much wine; must not love unclean gain. 9. But must hold the [revealed] secret of trust with a pure conscience. 10. And let these themselves be first put to proof, and then let them serve [the assembly], when they are blameless.

11. So also must the women be chaste, of watchful mind, faithful in every thing; and they must not be false accusers.

12. Let the men who are servants [of the assembly] have each [but] one wife; and each be one who governs his children and house well. 13. For those who serve the assembly well, acquire for themselves a good step [forward], and great confidence of trust in Jesus the Anointed.

14. These things I write to thee hoping to come to thee soon; 15, but that, if I delay, thou mayest know how thou art bound to conduct thyself in the house of God, which is the assembly of the Living God.

The Pillar and Foundation of the truth, 16, (and truly, great is this [revealed] secret of righteousness), [is he] who was revealed in flesh, was declared righteous by the Spirit, was seen by angels, has been proclaimed among the Gentiles, has been trusted on in the world, has been taken up into glory.

The Greek Text.

I TIMOTHY III. 4-18.

priety; 5, for if a person knows not how to rule his own house, how will he take care of the assembly of God? 6. He must not be a recently made [disciple]; lest being puffed up, he fall under the same sentence as the false accuser. 7. And he must have good testimony from those outside [of the assembly], that he may not fall into reproach, and the snare of the false-accuser.

8. So also must the men who are servants [of the assembly], be revered for worth; they must not be of double [inconsistent] speech; not be given to much wine; not be greedy of dishonourable gain. 9. They must hold the [revealed] secret of trust with a pure conscience. 10. And let these also first be put to proof, and then let them serve [the assembly], when they are blameless.

11. So also must the women be revered for worth; they must not be false-accusers; must be sober, faithful in all things.

12. Let the men who are servants [of the assembly] be husbands of [but] one wife; men who rule their children, and their own houses, well. 13. For those who have served [the assembly] well, acquire for themselves a good step [forward], and much confidence of trust in the Anointed, Jesus.

14. I write these things to thee hoping to come to thee soon; 15, but that if I delay, thou mayst know how thou art bound to conduct thyself in the house of God, which is the assembly of the Living God.

The Pillar and Foundation of the truth, 16, (and confessedly, great is the [revealed] secret of godliness), [is he] who (1) was made manifest in flesh, was declared righteous by the Spirit, was seen by angels, was proclaimed among the Gentiles, has been trusted on in the world, has been taken up into glory.

1. Verse 16. The oldest authorities, like all the six Syriac editions of Walton, Gutbir, the Maronites, Schaaf, Lee, and Ooroomia, have "who," not "God." But Paul's teaching elsewhere proves his meaning to be that it was God who was revealed in flesh.

The Peshito-Syriac Text.

I TIMOTHY IV. 1-18.

IV. 1. The Spirit says with clearness that in the last times some will depart from what we trust in, and will go away after deceiving spirits, and after the teaching of devils; 2, some who will lead astray by a lying system, and will speak a lie; and will be brand-burnt in their conscience; 3, who will forbid to be married, and [will command] to abstain from things eaten, which God has created for use, and for the giving of thanks by those who trust, and know the truth. 4. For every thing which is created by God is good, and nothing is to be rejected, if it be received with thanksgiving. 5. For it is made holy by the word of God, and by prayer.

6. If thou shalt teach these things to thy brothers, thou wilt be a good servant of Jesus the Anointed, well educated in the words of what is to be trusted in, and in the good teaching which [has taught what] thou hast learned.

7. But the foolish made-up tales of elderly women, shun; and exercise thyself in righteousness; 8, for the exercise [of the powers] of the body, profits [but] for a little time; but,—Righteousness profits in every thing; and has the promise of life, that of this time, and that of the future.—9. Trustworthy is this saying, and worthy of reception. 10. For it is for this reason, that we labour; and we are reviled because we hope in the Living God, who preserves the life of all men, especially that of those who trust.

11. These things teach and command.

12. Let no one despise thy youth; but be an example to those who trust, in word, in conduct, in love, in trust, and in purity.

13. Till I come, be diligent in reading, in exhortation, and in teaching. 14. Do not despise the gift which is in thee, which was given thee by means of prophecy, and the placing [upon thee] of the hands of the body of elders. 15. Meditate on these things; be wholly occupied in them; that it may be known to every one that thou art making progress. 16. Give heed to thyself, and to thy teaching; persevere in doing these things; for if thou shalt do them, thou wilt be the means of life [-bliss] to thyself, and to those who hear thee.

The Greek Text.

I TIMOTHY IV. 1-18.

IV. 1. The Spirit says, in expressed words, that in the last times some will depart from what we trust in, and will give heed to deceiving spirits, and to the teachings of devils; 2, [some who will act] with the hypocrisy of those who speak lies, having their own conscience branded as with a hot iron; 3, forbidding to marry, and [commanding] to abstain from things eaten, which God has created to be partaken of with thanksgiving by those who trust, and know the truth. 4. Because every thing which God has created is good, and nothing is to be rejected, but received with thanksgiving. 5. For it is made holy by means of the word of God and prayer.

6. If thou shalt represent these things to the brothers, thou wilt be a good servant of Jesus the Anointed, well trained in the words of what we trust in, and of that good teaching which thou hast followed.

7. The profane made-up tales of elderly women, shun; and exercise thyself in what promotes godliness; 8, for exercise which affects the body [only], is useful [but] for a little [time]; but,—Godliness is useful for all things, having promise of the life which is now, and of that which is to come.—9. Trustworthy is this saying, and worthy of all reception. 10. For to have this [blessing] we labour; and we are reviled because we hope in the Living God, who preserves [the life] of all men, especially that of those who trust.

11. These things command and teach. 12. Let no one despise thy youth; but be an example to those who trust, in word, in conduct, in love, (1) in trust, in purity. 13. Till I come, give attention to reading, to exhortation, to teaching. 14. Neglect not the gracious favour-gift which is in thee; which was given thee by means of prophecy, and the placing upon thee of the hands of the body of elders. 15. Consider these things; be wholly occupied in them; that thy progress may be manifest to all. 16. Give heed to thyself and to thy teaching; continue to do these things; for if thou dost this, thou wilt save both thyself and those who hear thee.

1. Verse 13. Some of the less reliable Greek copies add, "in spirit." It is not in the Syriac.

The Peshito-Syriac Text.

I TIMOTHY V. 1-14.

V. 1. Do not severely blame an older man, but persuade him as a father; and those who are young as thy brothers; 2, the older women as mothers; those who are young, as thy sisters, with all purity.

3. Honour [with support] those widows who are in truth widows, [wholly bereaved.] 4. But if a widow has sons, or grandsons, let them learn to give gifts of righteousness first to the members of their own family, and to return to their own parents the interest due [to them]; for this is acceptable before God. 5. The widow [to be honoured by the assembly], is the one who is really a widow, [wholly bereaved] and solitary; one whose hope is in God, and who continues in prayers and supplications by night and by day. 6. But one who is devoted to the delights of this life, is dead while she lives. 7. Give to them commands respecting these things, that they may be blameless. 8. For if any one does not take care of those who are his own, and especially of those who are members of the household of trust, he has renounced what has to be trusted in, and is worse than those who do not trust.

9. Choose, therefore, [for this honour] a widow who is not less than sixty years of age; one who was the wife of one man; 10, one to whom testimony is borne for good works;—If she has brought up children; if she has received visitors from far; if she has washed the feet of the holy; if she has cheered the afflicted; if she has walked in every good work.

11. But abstain from [supporting] those widows who are young. For they have desires opposed to [such service of] the Anointed, and seek to have a husband. 12. And their condemnation is sure; because they have cast off the first intrusting of themselves [to him.] 13. And they also learn idleness, going round from house to house; and not only idleness, but also to multiply words, and to turn to things which are useless, and to say what they ought not. 14. I will therefore that those widows who are young, marry, bear children, guide their

The Greek Text.

I TIMOTHY V. 1-18.

V. 1. Do not sharply rebuke an older man, but exhort [him] as a father; the younger men, as brothers; 2, the older women, as mothers; the younger women, as sisters, with all purity.

3. Honour [with support] widows who are really widows, [wholly bereaved.] 4. But if any widow has children or grandchildren, let them learn to exercise godliness first toward their own family, and to give back to their parents fit returns [of kindness.] For this is (1) acceptable before God. 5. The widow [to be honoured by the assembly], is the one who is really a widow, [wholly bereaved] and alone; one who hopes in God, and continues in supplications and prayers, night and day. 6. But one who lives in the pleasures of this life, is dead while she lives. 7. And give commands respecting these things, that they may be blameless. 8. But if any one does not provide for his own, and especially for those of his own house, he has renounced what has to be trusted in, and is worse than one who is without trust.

9. Let a widow be set down [for this honour], who is not less than sixty years of age; who has been the wife of one man; 10, one to whom testimony is borne for good works;—If she has brought up children; if she has received visitors from far; if she has washed the feet of the holy; if she has relieved the afflicted; if she has pursued every good work.

11. But younger widows refuse; for when the love of pleasure sets them against [this service] of the Anointed, they wish to marry; 12, and have condemnation, because they have set aside the first intrusting of themselves [to him.] 13. And at the same time they also learn to be idle, going round from house to house; and not only idle, but talkative also, and busybodies, saying things which they ought not. 14. I will therefore that the younger widows marry, bear children, guide the household, [and] give no opportunity to our adversary for reproach. 15. For already some have turned aside after Satan. 16. If one who

1. Verse 4. Only inferior Greek copies add the words, "good and." They are not in the Syriac.

The Peshito-Syriac Text.

I TIMOTHY V. 14-25. VI. 1-2.

households, and give no opportunity to the hostile one for reviling [us.] For already some have begun to turn aside after Satan. 16. If any one who trusts, whether man or woman, has widows, let those persons nourish them; and let not these be a burden on the assembly; that it may supply the need of those who are truly widows, [wholly bereaved.]

17. Let those elders who rule well be deemed worthy of a double [token of] honour; especially those who labour in speech and teaching. 18. For the [holy] writing says,—Thou shalt not muzzle the ox while treading out [grain].—And, —The workman is worthy of his reward.

19. Against an elder receive not an accusation except by the mouth of two, and of three witnesses.

20. Those who sin reprove in the presence of every one, that the rest of the people also may fear.

21. I charge thee, by my testimony, in the presence of God, and of our Lord Jesus the Anointed, and of his chosen angels, to keep these [commands]; to be guided in nothing by fore-choice of thy own mind; and to do nothing from wrong regard for persons.

22. Place the hand hastily on no one; share not the sins of strangers; keep thyself in purity.

23. Henceforth drink not water, but drink a little wine, because of [the state of] thy stomach, and because of thy continuing weaknesses.

24. There are men whose sins are known, and go before them to the house of judgment; and there are men whose [sins] follow them. 25. So also [some] good works [are] known, and those which are not so, cannot be concealed.

VI. Let those who are under the yoke of bond-service hold their masters in all honour; that the name of God and his teaching may not be evil-spoken of. 2. And let not those who have masters who trust, despise them because they are their brothers; but let them serve them

1. Verse 25. Walton and Schaaf have "good men," instead of, "good works." But the editions of Gutbir, the Maronites, Lee, and Ooroomia, have "good works," as the Greek has.

The Greek Text.

I TIMOTHY V. 14-25. VI. 1-2.

trusts, whether man or woman, has widows, let him or her relieve them, and let not the assembly be burdened; that it may relieve those who are really widows, [wholly bereaved.]

17. Let those elders who rule well, be deemed worthy of a double [token of] honour; especially those who labour in speech and teaching. 18. For the [holy] writing says,—Thou shalt not muzzle the ox while treading out [grain].—And,—The workman is worthy of his reward.

19. Against an elder receive not an accusation, except upon [the testimony of] two or three witnesses.

20. Those who sin, reprove in the presence of all; that the rest also may fear.

21. I charge thee by my testimony, in the presence of God; and of the Lord Jesus the Anointed, and of the chosen angels, to observe these things without prejudice, and to do nothing by partiality.

22. Place hands hastily on no one; not take any part in the sins of others. Keep thyself pure.

23. Drink no longer water, but use a little wine, because of [the state of] thy stomach, and thy frequent weaknesses.

24. The sins of some men are openly manifest, and go before them to the execution of judgment; and the sins of others follow them. 25. So also the good works [of some] are openly manifest; and those which are not so, cannot be concealed.

VI. 1. Let as many as are bond-servants under the yoke, deem their own masters worthy of all honour; that the name of God and his teaching may not be evil-spoken of. 2. And let not those who have masters who trust, despise them because they are brothers; but let them serve

The Peshito-Syriac Text.

I TIMOTHY VI. 2-14.

the more, because they trust and are beloved; and are those in whose service they enjoy rest. These things teach and exhort them [to do.]

3. If there is any one whose teaching is of another kind, and who does not assent to the healthful words of our Lord Jesus the Anointed, and to the teaching of the fear of God, 4, he is one who exalts himself, yet knows nothing; but is diseased with search and inquiry about [mere] words; from which come envy and strife, evil-speaking, and evil suspicion; 5, and the contending of men who are of corrupt mind, and destitute of the truth; and who think that gain is the fear of God. Do thou keep far from these. 6. For our gain is great, which is,—The fear of God, with the use of what is sufficient for us.—7. For we brought nothing into the world, and it is known that we also are unable to take [anything] out of it. 8. For this reason, sufficient for us are food and clothing. 9. But they who resolve to be rich, fall into temptations and snares; and into many desires which are foolish and bring affliction; and plunge men into destruction and perdition. 10. For the love of money is a root of all things which are evil. And there are some who have desired money, and have strayed from [the path of] trust, and brought themselves into many sorrows. 11. But thou, O man of God! flee from these things; and pursue righteousness, uprightness, trust, love, patient perseverance, and lowliness [of mind.] 12. Exert thyself earnestly in the good race of trust, and lay hold of the life [-bliss] which is for ever; to which thou hast been called, and [with view to which] thou hast made a good profession before many witnesses.

13. I charge thee, by my testimony, in the presence of God, who gives life to all things; and of Jesus the Anointed, who bore witness before Pontius Pilate by his good testimony; 14, that thou so keep this command as to be without spot, and without blemish, up to the revealing of our Lord Jesus the Anointed; 15, which, in the future, in his own time, the Blessed God will make manifest; he, who is the Only Powerful, the King of kings, and Lord of lords; 16, he, who is the only one imperishable; he, who

The Greek Text.

I TIMOTHY VI. 2-12.

them the more, because they trust and are beloved, and take part in doing [them] good. These things teach, and exhort [them to do.]

3. If there is any one whose teaching is of another kind, and who assents not to healthful words, even the words of our Lord Jesus the Anointed, and to the teaching which is according to godliness; 4, he is puffed up, yet knows nothing; but is diseased with care about questions and wordy wars, from which come envy, strife, evil-speaking, wicked suspicions, 5, [and] the useless disputes of men corrupt in mind, and destitute of the truth; who think that gain is godliness. From such withdraw thyself. 6. But great gain is godliness with a sufficiency. 7. For we brought nothing into the world, [and] it is manifest that we are as unable to carry anything out of it. 8. And if we have things for nourishment and clothing, in these we shall have enough. 9. But those who resolve to be rich, fall into temptation, and a snare; and into many foolish and harmful desires, which sink those men into destruction and perdition. 10. For the love of money is a root of all things which are evil. Some who have wished for money, have gone astray from [the path of] trust, and pierced themselves through with many pains. 11. But thou, O man of God! flee from these things, and pursue righteousness, godliness, trust, love, patient perseverance, meekness. 12. Exert thyself earnestly in the good race of trust; lay hold of eternal life [-bliss]; to which thou hast been called, and [with view to which] thou hast professed thy good profession before many witnesses.

13. I command thee, in the presence of God, who gives life to all things; and of the Anointed, Jesus, who bore witness before Pontius Pilate by his good profession; 14, to keep this command so as to be spotless and blameless until the appearing of our Lord Jesus the Anointed, 15, which, in his own time, he will make manifest, who is the Blessed and Only Powerful One; the King of kings, and Lord of lords; 16, he, who is the only one who has life which cannot die; he, who dwells in light unapproach-

The Peshito-Syriac Text.

I TIMOTHY VI. 16-21.

dwells in light to which no one can approach; he, whom no man has seen, nor can see; he, whose are honour and empire for ever. Amen.

17. Command those who are rich as to this world, that they be not lifted up in their minds; and that they trust not on riches, on which no trust [can be placed]; but on the Living God, who gives us all things richly for our enjoyment; 18, that they do good works; that they be rich in good actions; that they be ready to give and to distribute; 19, that they lay a good foundation for themselves for what is future, so that they may lay hold of true life [-bliss.]

20. O Timothy, give heed to what has been intrusted to thee; flee from worthless words, and the oppositions of lying knowledge; 21, for those who profess it, have gone astray from [the path of] trust.

Gracious favour be with thee. Amen.

Walton, Guthrie, Schaaf, and Lee have:—Finished is the first letter to Timothy, which was written from Laodicea.

The Ooroomian edition adds:—of Pisidia.

The Maronite edition has, after "Timothy;"—which was written from Athens, and was sent by the hands of Titus.

The Greek Text.

I TIMOTHY VI. 16-21.

able; he, whom no man has seen, nor can see; he, whose are honour and eternal might. Amen.

17. Command those who are rich in [things of] the present world, that they be not highminded; and set not their hope on the uncertainty of riches; but on the Living God, who supplies us richly with all things for enjoyment; 18, that they do good, that they be rich in good works; willing to give, ready to distribute; 19, laying up for themselves treasure from [things present], as a good foundation for the future; that they may lay hold on what is really (1) life [-bliss.]

20. O Timothy, guard the deposit committed to thee; turn away from profane empty words, and from oppositions of what is falsely called knowledge; 21, which some profess, and have gone astray from the [path of] trust.

Gracious favour be with thee. Amen.

Many Greek copies state that this letter was written from Laodicea in Phrygia. The Coptic Version and one Arabic Version, say it was written from Athens.

1. Verse 19. The better Greek copies have "really," instead of "eternal," which some others have. The Syriac has "true."



THE SECOND LETTER OF PAUL TO TIMOTHY.

The Peshito-Syriac Text.

II TIMOTHY I. 1-11.

THE SECOND LETTER OF PAUL TO TIMOTHY.

1. 1. Paul, a chief messenger of Jesus the Anointed, by the will of God, and by the promise of the life [-bliss] which is by Jesus the Anointed:—

2. To Timothy, my beloved son:—
Gracious favour, and mercy, and peace, from God the Father, and from our Lord Jesus the Anointed.

3. I give thanks to God, whom I serve as did my forefathers, with a pure conscience, that I constantly remember thee in my prayers, by night and by day; 4, and I desire to see thee, remembering also thy tears, that I may be filled with joy; 5, on account of the memory I have of thy true trust; trust which dwelt first in thy grandmother Lois, and in thy mother Eunice; and which, I am persuaded, [dwells] in thee also.

6. For this reason, I put thee in mind to stir up the gift of God which is in thee by the putting on of my hands. 7. For God has not given us a spirit of fear, but of power, and of love, and of admonition. 8. Therefore be not ashamed of testimony borne for our Lord, nor of me his chained prisoner; but bear the evils connected with the good message, by the power of God; 9, who has given us life [-bliss], and has called us with a holy calling; not according to our works, but according to his will, and his gracious favour, which was given to us in Jesus the Anointed from before the time of the ages; 10, and which has now been revealed by the revealing [to view] of our Giver of life [-bliss], Jesus the Anointed; who has done away death, and made life [-bliss] appear, and imperishability, by means of the good message; 11, in respect of which I have

The Greek Text.

I TIMOTHY I. 1-11.

THE SECOND LETTER OF PAUL, THE CHIEF MESSENGER, TO TIMOTHY.

1. 1. Paul, a chief messenger of Jesus the Anointed, by the will of God, according to the promise of the life [-bliss] which is by the Anointed, Jesus:—

2. To Timothy, my beloved child:—
Gracious favour, mercy, peace, from God the Father, and from the Anointed, Jesus our Lord.

3. I give thanks to God, whom I serve as did my forefathers, with a pure conscience, that I so ceaselessly retain the memory of thee in my supplications, by night and by day; 4, longing to see thee, remembering thy tears, that I may be filled with joy; 5, calling to remembrance the unfeigned trust which is in thee; which dwelt first in thy grandmother Lois, and in thy mother Eunice; and which, I am persuaded, [dwells] in thee also.

6. For which reason I remind thee to stir up the gracious favour-gift of God which is in thee by means of the putting on of my hands. 7. For God has not given to us a spirit of timidity, but one of power, and of love, and of ability to admonish. 8. Therefore be not ashamed of witness-bearing for our Lord, nor of me his chained prisoner; but suffer the evils connected with the good message, by the power of God; 9, who has saved us, and has called us with a holy calling; not according to our works, but according to his own fore-purpose, and the gracious favour which was given to us in the Anointed, Jesus, before the everlasting times; 10, but which has now been made manifest by the appearing of our Saviour Jesus the Anointed; who has abolished death, and has brought to light life [-bliss] and freedom from decay by means of the good message, 11,

The Peshito-Syriac Text.

II TIMOTHY I. 11-12. II. 1-8.

been made a herald, and chief messenger, and a teacher of the Gentiles. 12. For this reason I endure these things; nor am I ashamed. For (1) I know who it is in whom I have trusted, and am persuaded that he is able to keep for me what I have intrusted to him, until that day [when he will come.]

13. Let the healthful words which thou hast heard from me be to thee a pattern; [these, joined] with trust and love which are by Jesus the Anointed. 14. The good deposit intrusted [to thee], keep, by the Spirit of Holiness who dwells in us.

15. Thou knowest this, that all those who are in Asia [of Ephesus], have turned away from me; of whom are Phygelus and Hermogenes. 16. May our Lord grant mercy to the household of Onesiphorus, because he has refreshed me many times, and has not been ashamed of the chains which bind me; 17, but also when he came to Rome, he sought me with diligence, and found me. 18. May our Lord grant him to find mercy with our Lord in that day [when he shall come.] And what service he rendered me in Ephesus, thou knowest very well.

II. 1. Thou therefore, my son, be strong by means of the gift of gracious favour which is by Jesus the Anointed.

2. And those things which thou hast heard from me by means of many witness-bearers, these intrust to faithful men who will be able to teach others also.

3. And bear evils patiently, as a good soldier of Jesus the Anointed. 4. No one who is a soldier entangles himself with the affairs of the world; that he may please him who has chosen him. 5. And if a person contends [in the games], he is not crowned, if he does not contend according to law. 6. The field-labourer ought to be the first who is fed from the things produced. 7. Consider what I say. May our Lord give thee wisdom in every thing.

8. Remember, with respect to Jesus the Anointed, who rose [to life] from the

1. Verse 12. This "for" is in the editions of the Maronites, Lee, and Ooroomia, though not in those of Walton, Gutbir, and Schaaf.

The Greek Text.

II TIMOTHY I. 11-12. II. 1-8.

to tell which I have been appointed a herald, and chief messenger, and teacher of the Gentiles. 12. For which reason I also suffer these things. But I am not ashamed; for I know who it is in whom I have trusted, and am persuaded that he is able to keep what I have intrusted to him, until that day [when he will come.]

13. Hold as a pattern those healthful words which thou hast heard from me; [united] with trust and love which are by the Anointed, Jesus. 14. The good deposit intrusted [to thee], guard by means of the Holy Spirit who dwells in us.

15. Thou knowest this, that all those in Asia [of Ephesus] have turned away from me; of whom are Phygelus and Hermogenes. 16. May the Lord grant mercy to the household of Onesiphorus, because he has often refreshed me, and has not been ashamed of my chain; 17, but when he was in Rome he sought me diligently, and found me. 18. May the Lord grant him to find mercy from the Lord in that day [when he shall come.] And how many services he rendered me in Ephesus, thou knowest very well.

II. 1. Thou therefore, my child, be strengthened by the gift of gracious favour which is by the Anointed, Jesus.

2. And those things which thou hast heard from me by means of many witness-bearers, these intrust to faithful men who will be able to teach others also.

3. Suffer hardship with [me] as a good soldier of Jesus the Anointed. 4. No one who serves in war entangles himself with the affairs of life; that he may please him who has chosen him for a soldier. 5. And also if one contends [in the games], he is not crowned unless he contends lawfully. 6. The field-labourer ought to be the first who shares the things produced. 7. Consider what I say. For [I pray] that the Lord may give thee understanding in all things.

8. Remember that Jesus the Anointed, he who has been raised [to life] from

The Peshito-Syriac Text.

II TIMOTHY II. 8-26.

house of the dead; who is of the seed of David, according to my good message; 9, that it is on account of him I bear evils, even to chains, as a doer of evil deeds. But the word of God is not chain-bound.

10. For this reason it is that I patiently endure every thing,—Because of the chosen; that they also may obtain the life [—bliss] which is by Jesus the Anointed, with glory which is for ever.

11. Trustworthy is the saying,—For if we have died with him, we shall also live with him; 12, and if we shall patiently endure, we shall also reign with him; but if we shall renounce him, he also will renounce us; 13, and if we do not trust in him, his trustworthiness continues still; for he cannot renounce himself.

14. Remind them of these things, and bear witness before our Lord, charging them not to strive about words which are profitless, to the overthrow of those who hear them.

15. And take care to present thyself in a perfect manner before God; a labourer without cause for shame; one who proclaims correctly the word of truth. 16. From empty words in which there is no usefulness, withdraw thyself; for they will greatly add to the wickedness of those who are occupied with them. 17. And the word of these men, like an eating mortification, will lay hold of many. One of these is Hymeneus; another is Philetus. 18. They have strayed away from the truth, saying that the resurrection of the dead has passed; and they overthrow the belief of some. 19. But the true foundation of God stands firmly, and has this seal,—The Lord knows those who are his;—and,—Let every one who calls on the name of the Lord, depart from wickedness.—20. But in a great house there are not only vessels of gold or of silver, but also of wood and of clay; some of them are to have honour, and some, dishonour. 21. If therefore a person shall purify himself from these things, he will be a pure vessel, to have honour; one fit for the use of his Lord, and made ready for every good work.

22. From all the [evil] desires of youth, flee; and pursue righteousness, trust, love, and peace, with those who call on our Lord with a pure heart. 23. From foolish strifes which convey no instruc-

The Greek Text.

II TIMOTHY II. 8-26.

among the dead; he who is of the seed of David, according to my good message; 9, [that he it is] on account of whom I suffer evil, even to chains, as an evil-doer. But the word of God is not chain-bound.

10. For this reason it is that I patiently bear all things,—Because of the chosen; that they also may obtain the salvation which is by the Anointed, Jesus, with everlasting glory.

11. Trustworthy is the saying,—For if we have died with him, we shall also live with him; 12, if we patiently endure, we shall also reign with him; if we renounce him, he also will renounce us; 13, if we trust not, he remains trustworthy; he cannot renounce himself.

14. Remind them of these things; bear witness before the Lord, charging them not to strive about words which are useless, to the overthrow of those who hear.

15. Strive earnestly to present thyself approved to God; a labourer without cause for shame, cutting aright [the path of] the word of truth. 16. But profane empty discussions, shun; for [those engaged in them] will go on still further in impiety; 17, and their word will eat like mortification. Of these are Hymeneus and Philetus; 18, who, respecting the truth, have gone astray, saying that the resurrection is already past; and they overthrow the belief of some. 19. Nevertheless the firm foundation of God stands [unmoved]; and has this seal,—The Lord knows those who are his;—and,—Let every one who names the name of the Lord depart from unrighteousness.—20. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some for honour, others for dishonour. 21. If therefore a person shall purify himself from these things, he will be a vessel for honour, holy and useful to his Lord, fitted for every good work.

22. Flee from the [evil] desires of youth, and pursue righteousness, trust, love, peace, with those who call on the Lord out of a pure heart. 23. But foolish and uninformative questions, shun; knowing that they beget strifes. 24. And a bond-servant of the Lord ought not to engage in strife; but to be gentle toward all, to be a teacher, long-forbearing; 25, instructing with meekness those who oppose; so that perhaps God may give

The Peshito-Syriac Text.

II TIMOTHY IV. 9-22.

9. Take care to come to me soon; 10, for Demas has left me, and has loved this world, and gone to Thessalonica; Crispus [has gone] to Galatia; Titus to Dalmatia. 11. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for service. 12. Tychicus also I have sent to Ephesus.

12. The case for writings too which I left at Troas with Carpus, when thou comest, bring; and the writings; and especially the roll of parchments.

14. Alexander, the worker in brass, [said] many evil things in giving information against me. Our Lord will return to him what is according to his deeds. 15. And do thou also beware of him, for he is greatly lifted up against our words.

16. At my first defence, no one was with me; but all of them left me. May this not be reckoned against them. 17. But my Lord stood by me, and strengthened me, that by me the proclamation might be fully made, and that all the Gentiles might hear it. And he delivered me from the mouth of the lion. 18. And my Lord will deliver me from every evil deed, and will give me life [-bliss] in his kingdom which is in heaven. For which, to him be glory forever and ever. Amen.

19. Give [salutation of] peace to Priscilla and Aquila, and to the household of Onesiphorus. 20. Erastus remained at Corinth; and I left Trophimus unwell in the city Miletus.

21. Take care to come to me before winter.

Eubulus asks after thy peace; Pudens also, and Linus, and Claudia; so do all the brothers.

22. Our Lord Jesus the Anointed be with thy spirit. Gracious favour be with thee. Amen.

Finished is the second letter to Timothy, which was written from Rome.—These words are in all the six editions of Walton, Gutbir, the Maronites, Schaaf, Lee, and Ooroomia. But that of the Maronites adds,—And was sent by the hands of Rufus.

The Greek Text.

II TIMOTHY IV. 9-22.

9. Diligently endeavour to come to me soon; 10, for Demas has left me, having loved the present world; and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia. 11. Only Luke is with me. Take Mark, and bring him with thee, for he is useful to me for service. 12. And Tychicus I have sent to Ephesus.

13. The case [for books] which I left at Troas with Carpus, bring when thou comest; and the books, especially the parchments.

14. Alexander, the worker in brass, said, as an informer, many evil things against me. The Lord will give back to him what is according to his works. 15. Against him do thou also guard; for he has greatly withstood our words.

16. At my first defence, no one came to be with me; but all left me. May it not be put to account against them. 17. But the Lord stood by me, and strengthened me; that by means of me his proclamation might be made fully known, and that all the Gentiles might hear it. And I was delivered from the mouth of the lion. 18. And the Lord will deliver me from every wicked deed, and will save me so as to enter his heavenly kingdom. To him be the glory for ever and ever. Amen.

19. Salute Priscilla and Aquila, and the household of Onesiphorus. 20. Erastus has remained in Corinth, Trophimus also I have left at Miletus sick.

21. Endeavour diligently to come before winter.

Eubulus salutes thee; so also do Pudens, and Linus, and Claudia, and all the brothers.

22. The Lord Jesus the Anointed be with thy spirit.

Gracious favour be with you [all.] Amen.

Some of the various notes at the end of Greek manuscripts state that this letter was "written from Rome, when Paul stood the second time before Nero," the Roman emperor.

THE LETTER OF PAUL TO TITUS.

The Peshito-Syriac Text.

THE LETTER OF PAUL TO TITUS.

TITUS I. 1-9.

I. I. Paul, a bond-servant of God, and a chief messenger of Jesus the Anointed; with respect to the trust of the chosen of God; and with respect to knowledge of the truth relating to the fear of God; 2, with view to hope of life [-bliss] which is for ever; which God, the Truthful, promised before the times of the ancient ages; 3, and has revealed by his word, in its own time, by means of our proclamation; with which I have been intrusted by the command of God, who gives to us life [-bliss]:—

4. To Titus, my true son, by means of trust which is [ours] in common:—

Gracious favour and peace, from God our (1) Father, and from our Lord Jesus the Anointed, who gives to us life [-bliss.]

5. For this reason I left thee in Crete, that thou mightest set right what is deficient, and appoint elders in each city, as I commanded thee. 6. [An elder must be] one who is blameless; and who is the husband of [but] one wife; one whose children are faithful; who do not revile, nor are disobedient from unchaste licentiousness. 7. For an elder ought to be blameless, as a steward of God; not one who is led by his own self-will; not wrathful; not a transgressor in wine; one whose hand is not swift to strike; one who loves not polluted gains. 8. But one who loves visitors from far; who loves things which are good; who is chaste, righteous, holy, and who restrains himself from evil desires; 9, one who takes care of the teaching of the word of trust, so that he may be able both to comfort by his healthful teach-

1. Verse 4. "Our" is in the editions of the Maronites, Lee, and Ooroomia. Those of Walton, Gutbir, and Schaaf have 'the.'

The Greek Text.

THE LETTER OF PAUL TO TITUS.

TITUS I. 1-10.

I. I. Paul, a bond-servant of God, and a chief messenger of Jesus the Anointed; with respect to the trust of the chosen of God; and the knowledge of the truth which is according to godliness; 2, with view to the hope of everlasting life [-bliss]; which God, who cannot lie, promised before the ancient ages; 3, but has made manifest, in its own times, according to his word in the proclamation with which I have been intrusted by the command of our Saviour, God:—

4. To Titus, my true child, by trust which is common [to us]:—

Gracious favour, mercy, peace [be thine] from God the Father, and the Lord Jesus the Anointed, our Saviour.

5. For this reason I left thee in Crete,— That thou mightest set in order the things which are deficient, and appoint elders in each city, as I commanded thee; 6, if any man is blameless; the husband of [but] one wife; having faithful children, who are not accused of unchaste licentiousness, nor are disobedient. 7. For the overseer [of an assembly] ought to be blameless, as being the steward of God; not self-willed, not soon angry, not one who takes much wine, not a striker, not greedy of shameful gain. 8. But one who loves visitors from far; who loves what is good; who is discreet, righteous, holy, self-controlled; 9, holding fast in his teaching the word of trust; that he may be able both to exhort by teaching which is healthful, and to reprove those who speak against it. 10. For there are many who are dis-

The Peshito-Syriac Text.

TITUS I. 9-12. II. 1-3.

ing, and to rebuke those who are contentious. 10. For there are many who are insubmissive; whose words are worthless; and who lead the minds of men astray; especially those who are of the circumcision; 11, whose mouth it is a duty to stop; who corrupt many households, and teach what they ought not, because of polluted gains.

12. One of themselves, a prophet of their own, has said,—The Cretans are at all times liars, harmful beasts, and lazy gluttons.—13. And this testimony is true. For this reason rebuke them severely, that they may be healthfully sound in trust; 14, and may not give heed to the made-up tales of the Jews, and to the commands of men who hate the truth.

15. For every thing (which nourishes) is clean to those who are clean; but to those who are polluted, and who trust not, nothing is clean; but their mind and their conscience are polluted. 16. Though they profess that they know God, yet by their deeds they renounce him; and are hateful, and disobedient, and are rejected, as opposed to every good work.

II. 1. But speak thou what well becomes healthful teaching. 2. Teach that elderly men be watchful in their minds; that they be sober-minded, pure, healthfully sound in trust, in love, and in patient perseverance.

3. Also that elderly women, in like manner, be in character what well becomes the fear of God; that they be not false-accusers; nor enslaved to much wine; and that they teach good things; 4, that they admonish young women to be chaste; to love their husbands, and their children; 5, to be sober-minded, and holy; to take good care of their households; and to submit themselves to their husbands; so that no one may speak evil of the word of God.

6. Younger men too exhort, in like manner, to be chastely sober.

7. And in everything set an example in thyself of all good works. In thy teaching also, let thy words be healthfully sound, 8, chastely correct, and uncorrupt; words which no one will des-

The Greek Text.

TITUS I. 10-12. II. 1-3.

obedient, men of empty talk, and who deceive the mind; especially those who are of the circumcision; 11, whose mouth it is a duty to stop; who pervert whole households, teaching what they ought not, for the sake of shameful gain.

12. One of themselves, a prophet of their own has said,—The Cretans are always liars, harmful beasts, lazy gluttons.—13. This testimony is true. For this reason, reprove them sharply, that they may be healthfully sound in their trust; 14, and may not give heed to the made-up tales of the Jews, and to the commands of men who turn away from the truth.

15. All things (which nourish) are clean to those who are clean; but to those who are defiled, and who trust not, nothing is clean; but both their mind and their conscience are defiled. 16. They profess that they know God, but by their deeds they renounce him; being detestable and disobedient; and are rejected, as opposed to every good work.

II. 1. But speak thou the things which best that teaching which is healthful; 2, that elderly men be sober-minded, correct in conduct, discreet, healthfully sound in their trust, in their love, in their patient perseverance.

3. That elderly women likewise be what in conduct well becomes holiness; that they be not false accusers; be not enslaved to much wine; that they be teachers of what is good; 4, that they admonish young women to love their husbands; to love their children; 5, to be sober-minded, pure, workers at home, good; that they submit themselves to their husbands; so that the word of God may not be evil-spoken of.

6. The younger men, in like manner, exhort to be sober-minded.

7. In all things take care to be thyself an example of good works. In thy teaching (show) uncorruptness, reverential correctness, (1,) 8, speech healthfully sound, which cannot be condemn-

1. Verse 7. The better Greek copies do not add "uncorruptness" a second time.

The Peshito-Syriac Text.

TITUS II. 8-15. III. 1-7.

piſe; ſo that he who oppoſes us may be aſhamed, when he ſhall not be able to allege againſt us any thing which is hateful.

9. Let bond-ſervants ſubmit themſelves to their maſters in every thing, and pleaſe them. Let them not contradict, 10, nor ſteal, but let them ſhow good fidelity in every thing; that they may adorn in every thing the teaching of God, our Giver of life [-bliſs.]

11. For the gracious favour of God, which is the cauſe of life [-bliſs] to all, has been revealed to all men; 12, teaching us to renounce impiety, and the evil deſires of the world, and to live in this world in chaſte ſobriety, in righteouſneſs, and in the fear of God; 13, expecting the fulfilment of the bleſſed hope, and the revealing of the glory of the Great God and our Giver of life [-bliſs], Jeſus the Anointed; 14, who gave himſelf on our behalf, that he might deliver us by ranſom from all wickedneſs, and purify us for himſelf to be a new people, who are zealous in doing good works.

15. Theſe things ſpeak, and exhort [them to do]; and reprove with all authority of command. And let no one deſpiſe theſe.

III. 1. Remind them alſo to obey chief men and authorities, and to ſubmit themſelves.

Alſo to be ready for every good work; 2, not to ſpeak evil of any one; nor to be contentious; but to be mild, and in every thing to ſhow their kindneſs to all men. 3. For we alſo were formerly fooliſh, and diſobedient, and went aſtray; and did bond-ſervice to various evil deſires. We lived alſo in malice and envy; we were hateful, and hated one another.

4. But when the kindneſs and mercy of God, our Giver of life [-bliſs], were revealed, 5, it was not by means of works of righteouſneſs which we did, but by his own mercy, that he gave to us life [-bliſs], by means of the bath of a new birth, and by the renewing of the Spirit of Holineſs; 6, whom he poured upon us abundantly, by means of Jeſus the Anointed, our Giver of life [-bliſs]; 7, that we might be declared righteous by his gracious favour, and become heirs by the hope of life [-bliſs] which is for ever.

The Greek Text.

TITUS II. 8-15. III. 1-8.

ed; ſo that he who oppoſes, may be aſhamed, having no evil thing to ſay of us. (1.)

9. [Exhort] bond-ſervants to ſubmit themſelves to their maſters in all things; to pleaſe them well; not contradicting; 10, not ſtealing; but ſhowing all good fidelity; that they may adorn the teaching of our Saviour God in all things.

11. For that gracious favour of God which ſaves, has been made maniſeſt to all men, 12, teaching us that we, having renounced ungodlineſs, and the evil deſires of the world, ſhould live ſoberly righteouſly, and in godly manner, in this preſent world; 13, waiting for the fulfilment of our bleſſed hope, and the appearing of the glory of our Great God and Saviour, Jeſus the Anointed; 14, who gave himſelf on our behalf, that he might deliver us by ranſom from all lawleſſneſs, and purify for himſelf a people for his own poſſeſſion, zealous in doing good works.

15. Theſe things ſpeak, and exhort [them to do]; and reprove with all authority of command. Let no one deſpiſe theſe.

III. 1. Put them in mind to ſubmit themſelves to rulers, and to authorities; to obey thoſe who govern.

To be ready for every good work; 2, to ſpeak evil of no one; not to be contentious; to be gentle, ſhowing all meekneſs toward all men. 3. For we alſo were formerly fooliſh, diſobedient, led aſtray; doing bond-ſervice to various evil deſires and pleaſures; paſſing our time in malice and envy; hateful, and hating one another.

4. But when the kindneſs and the love toward men of our Saviour God appeared, 5, he ſaved us, not by means of works with view to righteouſneſs which we did, but according to his mercy, by means of the bath of new birth, and the renewing of the Holy Spirit; 6, whom he poured out upon us richly, by means of Jeſus the Anointed, our Saviour; 7, that we, having been declared righteous by his gracious favour, might become heirs, according to the hope of everlaſting life.

8. Trustworthy is the ſaying, and I will

1. Verſe 8. The better Greek copies have "us," inſtead of "you."

The Peshito-Syriac Text.

TITUS III. 2-15.

8. Trustworthy is the saying, and I will that thou also make them firm in these things.—That those who have trusted in God should take care to do good works.—These are the things which are good and profitable to men. 9. But from foolish questions, and from accounts [of the descent] of families, and from strifes, and from the contentions of those who are learned [in the law], keep thyself apart; for there is no profit in them, and they are worthless.

10. From a man of rebellious self-will, after thou hast admonished him once and twice, withdraw thyself. 11. Thou indeed knowest that he who is such, is perverted, and sins, and condemns himself.

12. When I have sent to thee Artemas, or Tycheus, take care to come to me in Nicopolis, for it is there that I have decided in my mind to pass the winter.

13. And as to Zenas, learned [in the law], and Apollos, take care to pass them on with good [aid], and that nothing be lacking to them. 14. And let those who are of us learn also to do good deeds in respect of things which are urgently necessary; that they may not be unfruitful.

15. All those who are with me ask after thy peace.

Ask after the peace of all those who love us with fidelity.

Gracious favour be with you all. Amen.

Finished is the letter to Titus, which was written from Nicopolis, and was sent by the hands of Zenas and Apollos. (1.)

(1.) The editions of Walton, Gutbir, the Maronites, Schaaf, and Lee, have all these words. The edition of Ooroomia, has no words after "Nicopolis."

The Greek Text.

TITUS III. 2-15.

that thou make [them] firm as to these things.—That those who have trusted in God should take care to practise diligently good works.—These are the things which are good, and profitable for men. 9. But from foolish questions, and genealogies, and strifes, and contentions about the law, stand aloof; for they are useless and worthless.

10. A man of rebellious self-will, reject after the first and second admonition; 11, knowing that such a one is perverted, and sins; being self-condemned.

12. When I shall send Artemas to thee, or Tycheus, strive with diligence to come to me at Nicopolis; for there I have decided to pass the winter. 13. Send onward with diligent aid, Zenas, learned in the law, and Apollos, that nothing may be wanting to them. 14. And let our [brothers] learn to practise diligently good works, so as to supply urgent needs; that they may not be unfruitful.

15. All those who are with me salute thee.

Salute those who love us with fidelity. Gracious favour be with you all. Amen.

Some of the Greek manuscripts state that this letter was written "from Nicopolis of Macedonia."



THE LETTER OF PAUL TO PHILEMON.



The Peshito-Syriac Text.

PHILEMON 1-14.

THE LETTER OF PAUL TO PHILEMON.

1. 1. Paul, a chain-bound prisoner, on account of Jesus the Anointed, and Timothy a brother:—

To Philemon our beloved, and our fellow-labourer; 2, and to Apphia our beloved; and to Archippus our fellow-labourer; and to the assembly which is in thy house:—

3. Gracious favour be with you, and peace, from God our Father, and from our Lord Jesus the Anointed.

4. I have been giving thanks to God at all times, and making mention of thee in my prayers, 5, ever since I heard of thy trust, and of the love which thou hast toward our Lord Jesus, and toward all the holy; 6, [praying] that the gifts of thy exercise of trust may bear fruit in works, and in the knowledge of all the good things which there are for you [all] in Jesus the Anointed. 7. For we have great joy and comfort, because by means of thy love the affectionate feelings of the holy have been refreshed.

8. For this reason, though I have, by the Anointed, [authority to use] such great boldness as to command thee [to do] the things which are righteous; 9, yet, because of love, I earnestly beseech thee,—I Paul, who am an old man, as thou knowest; and also am now a chain-bound prisoner on account of Jesus the Anointed;—10, I beseech thee, on behalf of my son Onesimus, whom I have begotten while in my chains; 11, who at one time was of no use to thee, but now is very useful both to thee and to me. 12. Him I have sent to thee. And do thou so receive him as my own begotten son. 13. For I have wished to keep him with me, that he might serve me on behalf of thee, while I am in chains on account of the good message; 14, but without

The Greek Text.

PHILEMON 1-12.

THE LETTER OF PAUL TO PHILEMON.

1. 1. Paul, a chain-bound prisoner, on account of the Anointed, Jesus, and Timothy, our brother:—

To Philemon our beloved, and our fellow-labourer; 2, and to Apphia our beloved, and to Archippus our fellow-soldier, and to the assembly which is in thy house:—

3. Gracious favour be with you [all], and peace, from God our Father, and the Lord Jesus, the Anointed.

4. I give thanks to my God always, and make mention of thee in my prayers; 5, hearing of thy trust, and of the love which thou hast toward the Lord Jesus, and toward all the holy; 6, [praying] that the gifts of thy exercise of trust, may have the effect of imparting a knowledge of all the good which there is, in favour of you all, in the Anointed, Jesus. 7. For we have much joy and comfort on account of thy love, because the tender affections of the holy, have been refreshed by means of thee, [my] brother.

8. Therefore though I have [authority], by the Anointed, to use great boldness in commanding thee [to do] what is becoming, 9, yet because of my love I beseech thee instead; being such a one as Paul, an old man, and now also a chain-bound prisoner on account of Jesus the Anointed. 10, I beseech thee with respect to my child Onesimus, whom I have begotten while in my chains; 11, who formerly was of no use to thee, but now is of good use to thee and to me; 12, whom I have sent back to thee; and do thou receive him cordially; that is, through tender affection, part of myself; 13, whom I was wishing to retain for myself, that on thy behalf he might serve me, while I am in chains on account of the good message.

The Peshito-Syriac Text.

PHILEMON 14-25.

thy advice, I have been unwilling to do any thing; that thy good deed might not be done as if by compulsion, but by thy own will. 15. And also, it may perhaps be that he left thee for an hour for this reason, that thou mightest retain him for ever; 16. not henceforth as a servant, but as better than a servant, as a brother beloved by me; how much more by thee, both in the flesh, and in our Lord. 17. If therefore thou art to me an associate, receive him as myself. 18. And if he has caused thee any loss, or owes thee anything, put this to my account. 19. I Paul have written this with my own hands; I will repay it; for I will not say to thee that to me thou owest even thyself. 20. Yes, my brother; by means of thee I shall be refreshed by our Lord; refresh my feelings of tender affection [for thee] in the Anointed. 21. I have written to thee because I have confidence that thou wilt listen to me; and I know that thou wilt do more than what I say.

22. And at the same time prepare also for me a place of stay; for I hope that, through your prayers, I shall be given to you [all.]

23. Epaphras, a captive with me on account of Jesus the Anointed, asks after thy peace. 24. So also do Mark, Aristarchus, Demas, and Luke, my helpers.

25. The gracious favour of our Lord Jesus the Anointed be, my brothers, with your spirit. Amen.

Finished is the Letter to Philemon, which was written from Rome, and was sent by the hands of Onesimus. (1.)

1. These words are in the five editions of Walton, Gutbir, the Maronites, Schaaf, and Lee. The Maronite edition adds to Onesimus, "a disciple." The Ooroomian edition says that the letter "was written from Nicopolis;" and adds nothing more.

The Greek Text.

PHILEMON 14-25.

14. But without thy consent, I have been unwilling to do anything, that thy good deed might not be done as of necessity, but as of thy own willingness. 15. For perhaps he was separated [from thee] for an hour for this reason, that thou mightest have him back entirely for ever; 16. no longer as a bond-servant, but above a bond-servant, a brother beloved; especially by me, but how much more by thee, both in respect of the flesh, and of the Lord. 17. If therefore thou dost reckon me an associate, receive him cordially as myself. 18. And if he has done thee any wrong, or owes thee anything, charge this to me. 19. I Paul have written this with my own hand,—I will repay it; so as not to say to thee that thou owest to me even thyself. 20. Yes, [my] brother, let me have joy in thee by the Lord; refresh my tender affection [for thee] in the Anointed. 21. I have written to thee with confidence in thy obedience, knowing that thou wilt do even more than I say.

22. And at the same time, prepare also a lodging for me; for I hope that, by means of your prayers, I shall be given to you by gracious favour.

23. Epaphras, my fellow-captive on account of the Anointed, Jesus, 24. Mark, Aristarchus, Demas, Luke, my fellow labourers, salute thee.

25. The gracious favour of our Lord Jesus the Anointed, be with the spirit of you [all.] Amen.

Some of the notes in the Greek manuscripts state that this letter "was written from Rome, by means of Onesimus;" and that "Archippus was a servant of the assembly in Colosse."



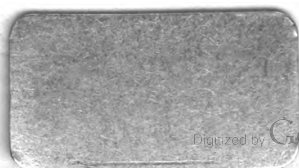
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